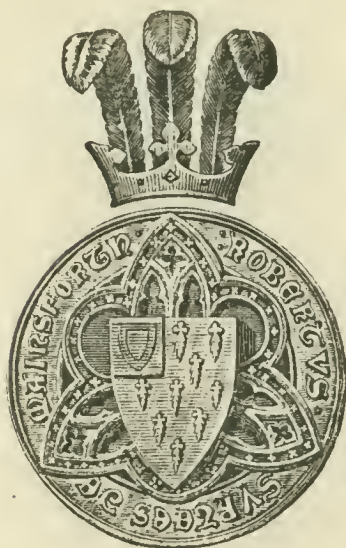


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POEMS
OF
JOHN OF HOVEDEN

EDITED BY
F. J. E. RABY

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1939

At a Meeting of the SURTEES SOCIETY, held in Durham Castle, on Tuesday, 8th March, 1938, the Rev. Canon Boutflower in the Chair, it was resolved :

“That the Poems of John of Howden should be edited by Mr. F. J. E. Raby.”



PREFACE

By the kindness of the Council of the Surtees Society, I am able to publish for the first time a complete edition of the poems of John of Hoveden, with the exception of the *Philomena*, of which an adequate critical edition already exists. His association with the famous church of Howden, his close connection with the devotional movement in which Yorkshire writers had such an important share, and, finally, the possibility that he was, in fact, a native of Howdenshire are, it is hoped, a sufficient justification for the appearance of his poems under the auspices of the Surtees Society.

Apart from Reginald of Canterbury, he is the only considerable 'Anglo-Latin' poet of the Middle Ages whose writings have, for the most part, remained unedited. It is hoped that the present edition will be of service to those who are interested in the great devotional movement of the Middle Ages, the importance of which is now being fully realised.

Without the aid of my friend Dom André Wilmart, O.S.B., I could not have hoped to carry out this work. He was good enough, in the midst of more important labours, to collate for me the three manuscripts in Paris, and he has given me continued help throughout the preparation of this volume. Mr. Arnold Taylor has helped me in various ways, notably with the collation of the Oxford manuscripts, and with his interesting note on the identity of John of Hoveden.

Miss L. W. Stone, of King's College, London, and Mrs. Cynthia Crews, of Girton College, Cambridge, have kindly helped me with the Anglo-French version of the *Philomena*.

Dr. Raymond Klibansky, Dr. Eric Millar and Mr. Charles Johnson have patiently answered various queries, and on the difficult question of the musical setting of the song : *O qui fontem gracie*, I am indebted to Mr. Gerald Hayes and Mr. R. L. Hasberry.

I owe much to the help most kindly given by Mr. A. E. McBain.

F. J. E. RABY.

Feast of St. Edmund, King and Martyr, 1938.

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INTRODUCTION

§1. JOHN OF HOVEDEN.

John of Hoveden or Howden in Yorkshire was, according to the sure testimony of manuscripts of his poems, clerk to Queen Eleanor, the wife of Henry III and mother of Edward I, and contemporary documents bear a fairly frequent witness to his activities as a member of that royal household.¹ He is said to have been a Londoner by birth, but the possibility that he was actually a native of Howden-shire cannot be ruled out.² The manuscripts give him the title of 'master,' from which we may assume that he had pursued the usual studies at a University, probably, as we shall see, at Oxford.

There are three early literary sources of information about John of Hoveden.³ The first is the so-called *Chronicle of Lanercost*,⁴ which, so far as we are concerned with it, is the work of a Franciscan, who knew very intimately what happened in Scotland and in England north of the Trent. His hand is discernible in the *Chronicle* perhaps until the year 1312. In an interesting passage, he tells us of a John, Prebendary of Howden, a man of saintly life and an astrologer, who began at his own expense the new Choir of the church. He foretold as well that what remained to be done he would complete after his death. And this actually happened. For he was buried in the middle of the

¹ Appendix, p. 271

² *ib.*, p. 273.

³ There is no additional material of any importance to be found in the notices of Hoveden in Leland, Bale, Pits or Tanner.

⁴ Ed. J. Stevenson, *Bannatyne Club* lxxv, 1839, i; p. 221 contains I think, the last personal reminiscence, by the writer (1321). But Dr. A. G. Little thinks that the first writer's contribution ended in 1297. In his article 'The Authorship of the *Lanercost Chronicle*,' *English Historical Review*, xxxi (1916), pp. 269 sqq., he gives good reasons for the conclusion that the author was Brother Richard of Durham. Richard did not begin to write his *Chronicle* before 1280.

choir, and gained the reputation of a saint ; so, in the words of the *Chronicle*, ' out of the offerings of the crowds of visitors we see not only the choir but the spacious and sumptuous nave of the church being completed.' ¹ The chronicler, who was none too careful about dates, and often made his entries years after the events he records, places his death *about* the year 1272.

A study of the present buildings at Howden suggests that the nave was begun about 1280 and was finished before 1311, while the choir was begun c. 1310-1315 and was finished perhaps some time in the second quarter of the fourteenth century.²

Our second source is the continuation of William of Newburgh's *Historia Rerum Anglicarum* to the year 1298, by a monk of Furness.³ Under the year 1276 it refers to the miracles performed at John's tomb, and tells us that John was a Londoner, a Prebendary of Howden, and a man

¹ *Lanercost Chronicle*, p. 93 (1272), *circa istud tempus transiit e seculo quidam ecclesiæ de Howden præbendarius, Johannes nomine, vir honestæ vitæ et private, non pompose, degens, astrologiæ peritus, hospitalitati et misericordiæ intentus. Inchoavit ipse de suis sumptibus chorum ecclesiæ novum; quod superest prædixit post mortem completurum, quod luce clarius intuemur. Nam sepultus solemnî mausoleo in medio ipsius chori, habetur pro sancto et ex oblationibus frequentantium populorum non tantum chorum sed navem ecclesiæ latam videmus compleri et operosam.*

² See J. Bilson 'Howden Church. Some Notes on its Architectural History,' *Yorkshire Archæological Journal*, xxii, 1913, pp. 159 sqq. Mr. Bilson, starting from the wrong assumption that the entry in the *Lanercost Chronicle* was written in the year 1272, concludes that the choir referred to in the *Chronicle* is not the present choir. But the entry may easily have been made as late as 1312 or even after, and there can be no doubt that it was the existing choir (now alas ! in ruins) which contained Hoveden's tomb. The very phrase *circa istud tempus* is enough to indicate that the entry was made some considerable time after Hoveden's death.

³ (1276) *Chronicles of Reigns of Stephen, Henry II and Richard I.* (R. S.) ed. R. Howlett, ii, 571-2. Et apud Houeden erat frequens concursus populorum ob multa miracula quæ fiebant ibidem ad sepulchrum sancti Iohannis, qui nuper obiit habens portionem quandam in ecclesia de Houeden. Theologus etiam fuit oriundus Londiniis, habebaturque despectus in vita sua. Referebatur etiam de eo quoddam mirabile factum per quod innotuit populo. Cum enim corpus eius iaceret in feretro patenter in ecclesia et cantaretur missa pro eo antequam humaretur, in elevatione hostiæ ad missam et ipse defunctus manus suas versus corpus Domini elevavit, ut mos est, ac, dimissa hostia, deposuit et ipse manus suas, quo prius fuerunt.

of holy life. The chronicler, writing under the year 1276, says that John was recently (*nuper*) dead.

Lastly, the continuator of Alfred of Beverley, who knew our second source, and wrote about 1326,¹ puts the date of John's death in 1275, and tells us that he was a Londoner, a theologian and a saint. He adds that he was a composer of religious poems or songs.

Now, no one doubted that the astrologer and theologian buried in the Choir at Howden, was the author of the *Philomena* until J. C. Russell² put forward the theory that we must distinguish two separate persons, the clerk of Queen Eleanor who wrote the poems, and the astrologer buried at Howden identified with a mysterious John of London, to whom the astronomical treatise, *Practica Chilindri*, ascribed by the MS. (B. M. Sloane, 1620) to 'Master John of Hoveden, the astrologer,' belongs.³

Russell passes over the early testimony of Alfred of Beverley's continuator as an instance of the confusion of

¹ Alfred of Beverley; see Bale's *Index of British and Other Writers*: ed. R. L. Poole and M. Bateson, Oxford, 1902, p. 19, n. 1.; for text, p. 220, Ioannes de Houeden, theologus fuit Londini oriundus, despectusque in vita habebatur ob vite simplicitatem. Hic obiisse fertur A.D. 1275, apud Houeden sepeliri, atque ad eius sepulchrum, populi concursus esse frequentem, ob miracula que tunc fiebant. Habebat enim in ea ecclesia vite portionem. Scripsit iste rhithmos scripturarum ad suam lyram, solebatque per eos canere domino, etc.

This extract is not to be found in the manuscript of Alfred of Beverley, Paris, *Bibl. Nat. Lat.* 4126, to which Poole and Bateson refer, p. 19, n. 1. I owe this information to the kindness of Dom A. Wilmart who examined the manuscript for me. Dom Wilmart also tells me that the continuation does not occur in any of the known manuscripts of Alfred. It appears, therefore, that the manuscript used by Bale is no longer in existence.

² J. C. Russell, *Dictionary of Writers of Thirteenth Century England. Special Suppl.* 3 to the Bulletin of the Institute of Historical Research. 1936, pp. 65 sqq.; 68 sq.

³ Ed. E. Brock, *Essays on Chaucer*, Chaucer Society, 1868, pp. 31 sqq. On the *Chilindre*, see R. T. Gunther, *Early Science in Oxford*, ii, 123 sq., Oxford, 1923. But the author, wrongly, says that Hoveden was chaplain to Queen Eleanor the mother of Edward II. This should, of course, be Edward I. And he is in error in saying that Brock 'makes out that the particular chilindre described was made for latitude 50° 56', which was probably intended for Oxford.' This remark applies not to Hoveden's treatise, but to the anonymous treatise *De compositione chilindri* in Arundel manuscript 292 (see Brock, p. 52, note, who reads 51° 56').

the two different personages whose existence he has assumed. He says that 'the astrologer's title, master, should prevent confusion with the poet, John of Hoveden,'¹ overlooking the fact that, on the best MS. evidence,² the poet was known as 'master.' Then, to account for the lack of contemporary mention of his astrologer and prebendary by the definite title John of Hoveden during his lifetime, he has to assume that he was not accorded that title until after his death. This is quite improbable, and it can be definitely said that apart from the suggestion that the poet was holding a prebend in the collegiate church of Bridgnorth as late as 1284,³ there is nothing to support the theory that the astrologer and the poet are not identical. This suggestion is, however, quite unfounded, since the name of the Prebendary of Bridgnorth in 1284 is not John of Hoveden, but John of Heneden or Hendon.

Further, if the poet is not the author of the *Practica Chilindri*, there is, in spite of this, no secular subject which interested him as much as astronomy. The proof of this is to be found in a perusal of his poems. No purely religious poet of the Middle Ages approaches John in the frequency of his astronomical allusions. The slightest pretext is enough to persuade him to 'consider the heavens.' When he mentions Dionysius the Areopagite, it is not to recall him as the revealer of the angelic hierarchy, but as the astrologer who could read the stars and was, like the author of the *Practica Chilindri* (an horological instrument), *peritus in horologio*.⁴ It would be tedious to discuss in detail the astrological and astronomical allusions in John

¹ P. 68; on John of London, see H. Rashdall, *The Universities of Europe in the Middle Ages*, new ed. by F. M. Powicke and A. B. Emden, Oxford 1936, III, 50, n. 2.

² Below, pp. 1,205.

³ Russell, p. 67. John of Hoveden was presented to a prebend there in September 1275, presumably just before his death.

⁴ *Canticum Amoris*, 172 (p. 230); cf. *Phil.* 837 (p. 68). In the *treatise de compositione chilindri*, MS. Arundel, 292 (Brock, *op. cit.*, p. 35), the chilindre is called *horologium viatorum*.

of Hoveden's poems.¹ These are dealt with in the notes to the various poems, and in a subsequent page of this introduction.² But it is important to understand that these allusions are not of a merely superficial and literary kind; they are clearly based on a close technical acquaintance with the physical and astronomical theories which held such a prominent place in the intellectual movement of the time, when the Latin Aristotle and the contribution of Arab learning were being examined and studied with so much diligence.

John of Hoveden was, intellectually, a product of this new learning as much as Robert Grosseteste, Adam Marsh or Roger Bacon. The *Practica Chilindri* shows him on his scientific side as an astronomer, but like Grosseteste and Bacon, he must have accepted the astrological accompaniment of astronomy in a form which might be regarded as capable of reconciliation with Christian doctrine, and with the reality of God's providence.³

The great centre of these scientific studies in the thirteenth century was the University of Oxford, where the tradition of the school of Chartres, with its Platonic and Augustinian preferences, its humanism and its love for mathematical

¹ *Phil.* 13-20 (p. 4); 37-8 (p. 5); 292-5 (p. 25 sq.); 499 (p. 43); 714 (p. 57); 784 (p. 62); 869-873 (p. 70); 925 (p. 73); 1,018 (p. 79); 1025-1030 (p. 80); 1099-1100 (p. 85); *Quindecim Gaudia* 14 (p. 6); *Quinquaginta Cantica*, 2-3 (p. 8); 20-21 (p. 11); 54-7 (p. 16); 117-125 (p. 26-7); 141-144 (p. 29-30); 308-310 (p. 54-5); 410-413 (p. 70); 444-447 (p. 75); 554-556 (p. 92); 560-564 (p. 93); *Cythara*, 132 (p. 168); *Quinquaginta Salutationes* 15 (p. 181); *Lira*, the whole poem; *Canticum Amoris* 9 (p. 207); 19 (p. 208); 49 (p. 213); 53 (p. 213); 61-2 (p. 214 sq.); 138 (p. 225); 156 (p. 228).

² P. xli sq.

³ This problem had been touched on in the *Secretum Secretorum*, a work which gained its authority from its ascription to Aristotle; cf. p. 61 (Ed. R. Steele, Oxford, 1920), in which it is explained: *Confert ergo multum futura prescire, quia melius declinare mala possunt homines quando ventura precognoscunt; nam et Destinatore excelsum tunc precibus implorare debent quod per suam clemenciam ab eis futura mala avertat et aliter ordinet. Non enim ita praeordinavit quod in aliquo sue potencie derogaret.* Roger Bacon accepted this explanation completely; see *Opus maius* (Ed. J. H. Bridges, Oxford, 1897), i, p. 390; cf. also p. 246 and 249.

and speculative studies, still held its ground.¹ The learning of the Arabs and the new Aristotle were welcomed, but more critically than elsewhere. Grosseteste, Adam Marsh and Bacon were bold and independent spirits, the leaders of this scientific movement with which John of Hoveden was clearly in the closest sympathy. His astronomical allusions bear the mark of this Oxford school,² and he seems to have shared Roger Bacon's conception of the *intellectus agens*.³ It is reasonable, therefore, to suppose that John had studied at Oxford, where he would have absorbed as well the atmosphere of Franciscan piety, though, as we shall see, he owed much, in this respect, to the great Cistercians who had made their influence felt in sermons, letters and treatises which formed a rich devotional treasury on which succeeding generations were to draw.

Queen Eleanor, to whose household John of Hoveden was attached, was a woman of considerable character and intelligence. She was the daughter of Raymond Berenger V, Count of Provence, and was married to Henry III in 1236. She had been well educated; 'her father and mother' (to quote the notice of her in the *Dictionary of National Biography*) 'figure among the Provençal poets, and Eleanor herself is reported to have composed an heroic poem, while yet a child, in her native language.' The Queen must, therefore, have been interested in Hoveden as a poet, and she seems to have asked him to compose for her a poem in 'Anglo-French' which would reproduce the substance of his famous Latin *Philomena*. This poem is contained in

¹ See H. Rashdall, *The Universities of Europe in the Middle Ages*, new ed iii, 236 sqq. P. Duhem, *Le Système du Monde* iii, Paris, 1915; A. G. Little, 'The Franciscan School at Oxford in the thirteenth century,' *Archivum Franciscanum Historicum*, xix 1926, pp. 802 sqq.; D. E. Sharp, *Franciscan Philosophy at Oxford in the thirteenth century*, Oxford, 1930.

² This will be clear from a perusal of the various notes on the astronomical allusions in the poems, see pp. 246, 248, 250, 255, 259, 262 sqq., 265, 267.

³ See below, p. 249.

MS. Corpus Christi College, Cambridge, 471, and it has usually been assumed that it was a translation by some unknown person of Hoveden's original.¹ Actually, the poem is Hoveden's own work. It begins with this inscription :

Ci comence la pensée Johan de Hovedene clerck la roine d'Engleterre
mere le roi Edward de la neissance et de la mort et du relieuement et
de l'ascencion Jhesu Crist et de l'assumcion nostre dame. Et a non ceste
pensée. Rossignos. pur ce ke si come li rossignos fait de diverses notes
une melodie auci fait cestes livres de diverses matieres une acordance.
Et, pur ce encores a il non rossignos que il estoit fez et trouvé en un
beau verger flori ou rossignol ades chauntoient et pur ce fu il faiz que li
quor celi qui le lira soit espris en l'amour nostre seignour. Benoit soit
qui le lira. Ceste œuvre comence. Ci comence li rossignol.

The concluding verses are :

A la roine l'esmerée
Mere au roi Edward la senée,
va chanzon, et se li agree
li soiez levé et recordée.

If, as we may assume, John died in 1275, this poem was composed between the end of 1272 (the year of Edward I's accession) and 1275, since Eleanor is described in these verses as the mother of King Edward.

None of Hoveden's poems was complete without an invocation of the Blessed Virgin; in the invocation in the French *Philomena*, he expressly names himself as the author of the poem.²

Recoif en gré, virge Marie,
ma chanzonete ja finie,
et regardez par cortoisie
ton menestrel qui vers toi crie.

¹ cf. D. N. B. Art. John of Hoveden; also M.R. James, *Catalogue of Manuscripts of Corpus Christi College, Cambridge*, II, No. 471.

² I am indebted to Miss I. W. Stone for drawing my attention to this.

Mere de Dieu, meson et tente,
 tes escrivains de droite rente,
 Jehan de Houdene te presente
 cest livret ou a mis entente.

There can be no doubt, then, about Hoveden's authorship of this poem, which, while it keeps within the general frame-work of the Latin *Philomena*, is substantially an original composition, showing great fertility of invention, especially in its symbolism and typology. Anything approaching a literal rendering would have presented insuperable difficulties; so the poet, while retaining the scheme of mono-rimed quatrains, wisely chose the best means of conveying to his royal reader the spirit of the original.¹

§2. JOHN OF HOVEDEN AND THE DEVOTIONAL MOVEMENT OF THE MIDDLE AGES.

The poetry of John of Hoveden centres round a few religious themes, all of them significant for the history of the great devotional movement of the Middle Ages. These are the meditation on the Passion of Jesus, the cult of the Holy Name, the praise of Mary, her compassion, and her Joys.

This devotional movement began, not, as it would be easy to suppose, with Bernard of Clairvaux and the Victorines, but in definite form as early, at any rate, as the *Meditations* of Anselm of Canterbury. Dom Wilmart has separated for us among the large collection of meditations those which are Anselm's, those which are the work of his disciple Elmer of Canterbury, and those which are of later date. Here we have, in effect, a starting point

¹ In *Historical MSS. Commission, 8th Report, Appendix, Pt. iii, p. 88*, it is stated that Ashburnham MS. 399, contains a French version of Hoveden's *Philomena*. This manuscript, as Mr. Seymour de Ricci kindly informed me, is now B.M. MS. Egerton, 2834, and it is a version not of Hoveden's but of Archbishop John Pecham's *Philomena*. On Pecham's poem, see Raby, *Christian-Latin Poetry*, pp. 425 sqq.

for the consideration of the great movement which passed on to Bernard and the Victorines, to Aelred of Rievaulx, to the vast flowering of Franciscan devotion in sermon, in treatise and in poetry, and so on to the fourteenth century where it culminated in a devotional mysticism, associated in several countries of Europe with great names and an important literature both in the vernacular and in Latin.¹ In England, the *Meditations* of St. Anselm were well known, and Dom Wilmart has drawn attention to what is probably an English collection of the fourteenth century in which other pieces are collected under the shadow of his famous name.² In a genuine prayer of the great Archbishop (1063-93) we find, without that prolixity so loved of later authors, a profoundly devotional meditation on the Passion of Christ and the Compassion of His Mother.³

In Bernard of Clairvaux, of course, all aspects of this devotional movement meet, and he was read continually in England as elsewhere. The Passion of Son and Mother,

¹ A. Wilmart, *Auteurs spirituels et Textes dévots du moyen âge latin*, Paris, 1932. This collection of essays laid the foundation of the study of the devotional movement of the Middle Ages. On the *Meditations* ascribed to Anselm, see pp. 173 sqq. *Meditation* xi (Migne, *Patrologia Latina*, clviii, 762) is in part concerned with the Passion, and is Anselm's (Wilmart, p. 194 sq.). No. x on the Passion, belongs to a disciple of Bernard; ix, on the Humanity of Christ, is by Abbot Ekbert of Schönau (d. 1184), as is also No. xiii; xii may be English and is on the same subject, with constant reference to the Passion.

Of the Prayers attributed to Anselm in Migne, clviii, 855, sqq. 1, li and lii, addressed to the Virgin are genuine (Wilmart, p. 480) and No. liii, beginning '*O intemerata*,' is not later than the middle of the twelfth century (*ib.* p. 486). On p. 477 Dom Wilmart reminds us that Anselm had predecessors, in private prayers and meditations, such as John of Fécamp, Peter Damiani, etc., and that this devotional tendency in literature can be traced back further still (p. 478). More recently, he has shown in his article '*Eve et Goscelin*,' ii, *Revue Bénédictine*, L (1938) p. 72, that Goscelin the Canterbury monk and biographer, round about 1080, recommended and practised meditation on the Passion and the Wounds of Christ (see also '*La Légende de Ste. Edith par le moine Goscelin*,' (ed. Wilmart). *Anal. Boll.* lvi (1938), p. 87). Another contemporary writer, Anselm of Lucca belongs to the same devotional movement; see A. Wilmart, '*Cinq textes de prière composés par Anselme de Lucques pour la Comtesse Mathilde*,' *Revue d'Ascétique et de Mystique* xix (1938), pp. 23 sqq.

² Wilmart, *op. cit.*, p. 192.

³ *ib.* p. 506, where the text is given, also in Migne, clviii, 903 sq.

the cult of the Holy Name, the praises of Mary, all these could be illustrated from his sermons, and if the so-called Rosy Sequence, *Dulcis Ihesu memoria*, is no longer to be regarded as his, but rather as the work of an English poet, it is, none the less, filled with his inspiration and his music.¹

In the Cistercian William of St. Thierry, Bernard's contemporary and friend, a religious writer, as is now being recognised, of first importance, we see clear signs of the devotional contemplation of the Passion.² Likewise Arnold, Abbot of Bonneval (d. *circ.* 1156), also a friend of Bernard, in his *Tractatus de septem verbis Domini in cruce*³, shows again the extent to which this devotion was in the twelfth century mainly furthered by the Cistercians. In his *Liber de cardinalibus operibus Christi*⁴ and in his *Meditationes*⁵ there are meditations specifically on the Passion.

The thirteenth century brought with it the Franciscan movement in its fullest power, which, in its literature, took from the example of Francis himself, with help from Bernard and from others who served its turn, the Passion of Christ as its starting point, and went on to develop with great richness of statement the whole range of kindred themes.⁶ In the poetry and prose of Bonaventura, in the *Philomena* of John Pecham, in the *Laude* of Jacopone da Todi, in the *Stabat Mater*, and finally, in the *Meditationes*

¹ Raby, *Christian-Latin Poetry*, Oxford, 1927, pp. 326 sqq. There are reminiscences of this poem in *Philomena*, (628 p. 52) and 997 (p. 78), and in the *Cythara*.

² *De contemplando Deo*, I. 3 (Migne, clxxxiv, 368) 'sicut Thomas . . . totum eum desidero videre et tangere, et non solum, sed accedere ad sacrosanctum lateris eius vulnus,' etc. *Meditationes*, v. Migne, clxxx, 218 sqq., vi. 225 sq., viii, 229 sq., x, 235 sqq.; *Epistola ad Fratres de Monte Dei de Caritate*, Migne, clxxxiv, 336, 350.

³ Migne, clxxxix, 1697 sqq.

⁴ *ib.*, 1056 sqq.

⁵ *ib.*, 1737 sqq.

⁶ E. Gilson, 'S. Bonaventure et l'iconographie de la Passion,' *Revue d'histoire franciscaine* i, 1924, p. 424, where it is pointed out that S. Bernard is a capital source of Franciscan mysticism, and that the Franciscans collected what moved them in Peter Damiani as well, and in the Victorins, making 'the devotion to the Passion, which was not in itself new, the centre of everything—mysticism, theology, philosophy, art and devotion.' On the Franciscan poets, Raby, *op. cit.* pp. 415 sqq.

vitæ Christi,¹ this devotion to Christ and His Mother is gathered up. These themes became a common material for sermons in the vernacular, and they soon found their way into vernacular verse.

In England, as much as anywhere in Europe, all these influences made themselves felt. The Yorkshireman Aelred (1110-1167), who entered Rievaulx in 1133 and became Abbot in 1147, was a writer who, like Bernard, left upon all that he wrote the mark of his own individuality and spiritual power. Dom Wilmart has published and claimed finally for him the *Oratio pastoralis*,² which is preserved in a MS. from Rievaulx now at Jesus College, Cambridge, and was, as he says, a treasured possession 'un héritage de famille,' kept at Rievaulx until the end.³ In this wonderful prayer for his flock, Aelred once remembers the Passion of Christ. *Ecce, dulcis Domine, ecce in conspectu tuo populus tuus peculiaris, ante quorum oculus crux tua, et signa passionis tuæ in eis.* But in his sermons he turns ever at the proper season, to the Passion,⁴ the Compassion of Mary,⁵ her joys⁶ and her praises,⁷ and the praise of the Holy Name.⁸ He is acquainted with the whole range of the types and symbols of Christ and of Mary, which provided so much material for poetry and for pictorial art from the twelfth century onwards.⁹

Master Adam, first as Premonstratensian at Dryburgh and then as Carthusian at Witham (d. c. 1212), is now recognized as the author of the remarkable treatise *De quadripartito exercitio cellæ*. In his twenty-fifth chapter

¹ Raby, *op. cit.* p. 419. These are probably the work of the Franciscan John de Caulibus (early fourteenth century); see Wilmart, *op. cit.*, p. 509. n. 2.

² Wilmart, *op. cit.* pp. 287 sqq.

³ *ib.*, p. 290.

⁴ Migne, cxcv. 259, 272, 281, 282.

⁵ *ib.*, 314.

⁶ *ib.*, p. 309.

⁷ *ib.*, p. 255, 325.

⁸ *ib.*, p. 280; on the love of Jesus, *Speculum Caritatis*, *ib.* p. 505, 616.

⁹ I note only here the discussion of the *mulier fortis* (312 and 353): of the *tunica talaris* (256-7); the *nubes* (257); the *tunica polymita* (256 all of which appear in Hoveden.

he enjoins meditation on the Lord's Passion, and gives in brief the material for such meditation.¹ Similarly, St. Edmund of Canterbury (d. 1240) in his *Speculum Ecclesiæ*, a work widely read in Latin and in a later English version, produces a plan, divided among the seven canonical hours, for contemplation of the Passion.² He refers as well to the Compassion of Mary, but does not develop the theme.³

To these English writers we can now join Stephen of Easton, monk of Salley, the famous Cistercian Abbey of the West Riding, who after being Abbot of Salley and of Fountains in turn, died at Vaudey in 1252.⁴ His contribution consists of meditations on the fifteen Joys of Mary, meditations in which all the deep emotion which was the gift of Franciscan piety is gathered and scattered abroad. He is also the author of the meditations on God, the Blessed Virgin and the saints, which Dom Wilmart has edited under the title of *Triple Exercice*.⁵ These were composed before his meditation on the Fifteen Joys.

It is but, as it were, one step from Stephen of Salley to John of Hoveden, who seems at times to catch the very echo of his words. 'Deprecor te,' says Stephen in the meditations on the Fifteen Joys, 'domina dulcissima . . . quatinus sonet vox tua dulcis super omnia in auribus meis licet peccatricibus et aliquod *stillicidium* roris gracie tue *infundat* arenti anime mee, ut in vera humilitate fundatus, totis *precordiis* meis tibi valeam semper servire.'⁶ Hoveden sings :

¹ Migne, cliii, 843.

² *Max. Bibl. Vet. Patrum*, xxv, 323-5, Lyons, 1677. For later, versified, *Hours of the Passion*, see *Anal. Hymn.* xxx, 32 sqq., xlv, 86 sqq.

³ *ib.*, p. 325, Hic etiam debes cogitare de dulcissima virgine Maria, quanta angustia erat repleta, quando stetit ad dexteram sui filii dulcissimi et recepit discipulum pro magistro, etc.

⁴ Wilmart, *op. cit.* 317 sqq., pp. 326 sqq., for a valuable summary of the history of the Joys of Mary.

⁵ Le Triple Exercice d'Etienne de Sallai: *Revue d'Ascétique et de Mystique*, xi, 1930, p. 355 sqq.

⁶ Wilmart, *Auteurs spirituels*, p. 344.

Virgo, vincens vernancia
 carnis pudore lilio,
 materno leta gaudio,
 da tua loqui gaudia
 lingue, quam ligant tristia
 pre doloris supplicio,
 omni digna preconio,
 si tuo *stillicidio*
perfundas iam precordia,
 letus hoc refrigerio,
 te canam cum tripudio,
 de te sumens solacia.¹

John of Hoveden takes his place, and an important place it is, in the unbroken chain which links in England the Franciscan achievement with the great fourteenth century mystical movement, centred so largely in Yorkshire, and associated with the names of Richard Rolle of Hampole, Walter Hilton of Thurgarton and William of Rimington, who was once a monk of Salley.

As we have seen, John had a reputation for holiness which survived his death and led to his tomb at Howden becoming a centre of pilgrimage. If we cannot be certain that he was a Yorkshireman by birth, he became inseparably associated with Howden and the splendid church which helped to preserve his memory. But his poems were widely read, and, one, the long *Philomena*, was translated into English in the fourteenth century.²

We have set out, as it were, the spiritual ancestry of John of Hoveden, but we must not forget to say that he was thoroughly versed in the Scriptures, and in sacred history and legend. This will appear when we consider

¹ This is the first stanza of Hoveden's *Quindecim Gaudia* (below p. 1).

² Raby, A Middle English Paraphrase of John of Hoveden's *Philomena*, and the text of his *Viola*, *Modern Language Review*, xxx, 1935, pp. 339, sqq. It is probable that Walter Wiburn, an English Franciscan (d. after 1367), who appears to be the author of a long poem addressed to the Virgin (*Anal. Hymn*. L p. 631 sqq.) remembers *Phil.* 1085 (p. 84) in stanza 80 (p. 637) of his hymn.

his poems individually, and we shall see also that he had completely absorbed the whole of that elaborate symbolism and typology which the medieval theologians, poets and artists applied with unwearying persistence to Christ, the Blessed Virgin and the Church.¹

We have already said that John of Hoveden is to be regarded as a link between the Franciscan religious writers and the English mystics of the fourteenth century.² The existence of English and French translations or paraphrases of his *Philomena* show that he was, in that century, read and appreciated, and it would not seem a hazardous guess to assert that his poems were known to Richard Rolle, the famous hermit (c. 1300-1349), whose work is now so familiar to us through the researches of Miss Hope Emily Allen.

Miss Allen, collecting references to Rolle in Yorkshire wills, records³ the bequest by John Newton, Treasurer of York Minster (1414) of 'libros Johannis Howeden, Ricardi Heremitæ, domini Walteri Hilton canonici, Wilhelmi Rymyngton et Hugonis de Institucione Noviciorum, in uno volumine,' truly a significant collection of religious literature. Miss Allen also points out that Rolle belongs to the 'nightingale group,' and argues that his characteristic use of 'calor, canor and dulcor' could be developed from hints given by Hoveden's *Philomena*.⁴ Certainly he moved in the circle of the same themes: meditation on the Passion, the cult of the name of Jesus, and the Compassion of Mary. So the present writer felt it safe to say

¹ For a general account of medieval symbolism, Raby, *Christian-Latin Poetry*, pp. 355 sqq.

² C. Horstman, *Yorkshire Writers: Richard Rolle of Hampole and his Followers*, London, 1895, i, p. xiii, was the first to recognize this.

³ *Writings ascribed to Richard Rolle*, New York and London, 1927, p. 414.

⁴ *ib.* p. 420 and note 2; cf. also A. Olmes *Sprache und Stil der englischen Mystik des Mittelalters unter besonderer Berücksichtigung des Richard Rolle von Hampole*, *Studien zur englischen Philologie*, lxxvi 1933 (Halle), p. 64. For the Nightingale in Rolle, *Incendium Amoris*, p. 277; *The Form of Living*, ed. H. E. Allen, *English Writings of Richard Rolle*, Oxford, 1931, p. 106.

that Hoveden's poems were known to Richard Rolle,¹ though, in spite of Miss Comper's assertion to the contrary,² there is no positive sign of Hoveden's influence in Rolle's Latin poem, *Canticum Amoris*. But an examination of Rolle's Latin treatise *Incendium Amoris*³ shows unmistakably that one long passage of it is merely a prose paraphrase of successive stanzas of the *Philomena*⁴. The pieces in question are too long to quote, and I will content myself with one example. Rolle says, speaking of the world—'habet et philomenam magis vacca mugientem, merulinam vocem, melum nescientem; ovem vulpinam pellem induentem; et columbam, plus fera furientem.'

This is his paraphrase of Hoveden's lines :

Philomena plus bove mugiens,
merulina vox melos nesciens,
pellem turtur vul pinam vestiens,
et columba plus fera feriens.

It is clear, then, that Rolle was thoroughly familiar with the *Philomena*,⁵ and I think it probable that he knew

¹ 'John of Hoveden,' in *Laude*, xii, 1935, p. 96; also in *Modern Language Review*, xxx (1935), p. 340.

² *The Life of Richard Rolle*, London, 1928, p. 159.

³ Ed. M. Deanesly, Manchester, 1915.

⁴ Deanesly, p. 259-6, 'habet mundus . . . delectari;' *Philomena*, ed. Blume, stanzas 464-474, p. 37-8.

⁵ There are other passages in Rolle, which are almost certainly reminiscences of the *Philomena*, e.g. H. E. Allen, *English Writings of Richard Rolle*, Oxford, 1931, p. 96; *Meditations on the Passion*, 'For as hevyn is ful of steris, so was thi body ful of woundes,' which corresponds with *Philomena*, 525, p. 45.

Scribe carnem stellatam stillulis
instar cæli stellati stellulis.

Cf. also p. 36 'More yit, swet Ihesu, thi body is lyke a boke written alwith rede ynke, so is thy body al written with rede woundes. Now, swete Ihesu graunt me to rede upon thy boke, and somwhate to undrestonde the swetnes of that writynge.' This seems to be a reminiscence of *Philomena*, 562 (p. 47) :

Haec dum scribis, Amor eximie,
librum facis miræ placentiæ;
lætus ero, si legam hodie
librum, quo sunt tantæ deliciæ.

But in Rolle, the Body of Christ is the book, and he may also have in mind Hoveden's lines in his *Cythara* 28 (p. 128).

(Continued on page xxvi.)

other poems of Hoveden. It is conceivable too, that the anonymous author of the *Speculum Inclusorum*, a devotional treatise composed about 1350 by a learned and saintly Englishman for the guidance of recluses, knew Hoveden's poems,¹ but, however this may be, he belongs to the same devotional tradition.

Hoveden is, therefore, now firmly linked to the religious movement of the fourteenth century, and when we study his poems we shall see that they belong to the literature of meditation, and can be understood only in the light of this fact. The Cistercian literature of meditation, which must have been well known to Hoveden, was continued after his time by William of Rimington, a monk of Salley, who became Chancellor of Oxford University in 1372.² His unpublished *meditations* appear to owe a good deal to his predecessors, but they are important as showing the persistence of the devotion to Christ and His Mother in the Passion which they shared. These meditations are confessions of sin and compunction, with the appeal to the Passion of Christ, and the pity of Mary: 'O mitissime pater omnipotens, aspice dilecti filii tui Ihesu pro me durissimam passionem, et da michi per illam peccatorum omnium plenissimam remissionem. Vide sua pro me durissima vulnera, et relaxa mea facinora. Considera suum pro me mirabilem cruciatum et aufer a me quemlibet pene reatum.

(Continued from page xxv.)

Liber vite, lux superis,
intus et extra scriberis
penne sculptura ferree;
rubit membrana litteris, etc.

But cf. also *Philomena*, 286, p. 25 and 748, p. 60.

We must ask ourselves also whether the very title *Incendium amoris* is not taken from Hoveden's line *Sis amoris fortis incendium* (420, p. 34), and whether Hoveden's *Canticum amoris* was not borrowed by Rolle as a title for his own Latin poem. But as regards *Incendium amoris* we are compelled at once to confess that it occurs in the pseudo-Bonaventuran *Stimulus Amoris*, i, cap. 12, and is also a sub-title of Bonaventura's *De Triplici Via*, which was well known to Rolle.

¹ See below, p. 258 for a possible reminiscence of Hoveden.

² J. MacNulty, 'William of Rymington,' *Yorkshire Archaeological Journal*, xxx, 1931, p. 231 sqq.

Caput innocentissimum Ihesu dei et hominis pro mea superbia spinis ad obprobrium coronatur, pungitur et colaphis ceditur; facies eius pro me conspuitur; os eius pro me felle potatur; totum corpus eius pro me durissime flagellatur; manus eius et pedes pro me clavis ferreis perforantur; cor eius pro mea nequicia scinditur et totus sanguis eius pro me effunditur ad abluendas meorum maculas peccatorum.¹

And then, like Hoveden, he cries: 'Cur illesus evado, cur non corde vulneror dum pro me servo vilissimo moritur deus meus?'² He remembers as well the Compassion of Mary: 'Numquid, domina mea, non sufficiebat nobis passio filii tui nisi et tu cum eo vehementissime pateris?'³ And the last appeal of all against God's just sentence is the Mother's pleading of her human motherhood to her Son, and the Son's pleading to His heavenly Father of the wounds whose marks are borne in His glorified body: 'Domina mea plenissima graciaram, si dignaris orando pro me ostendere filio de quibus nutritus est pectus et ubera, filius ostendet patri in quibus passus est pro me corpus et vulnera.'⁴

This, then, is in brief the history of the literature of meditation in which Hoveden's poems are set. Without such an introduction, they are unintelligible, but once they are seen in the light of the great devotional movement of the Middle Ages, they assume a real significance and their detailed study is rendered easy.

§3. THE POEMS OF JOHN OF HOVEDEN.

(1) *Quindecim Gaudia Virginis Gloriose.*

This is probably the finest latin poem which has for its subject the Fifteen Joys of the Blessed Virgin. The

¹ B. M. Ms. Harl. 3820, f. 42 r.

² *ib.* f. 43 r.

³ *ib.*

⁴ *ib.* f. 44, cf. Hoveden, *Cythara*, 48-9 (p. 136), *Philomena* 1120-1126 (p. 86); Stephen of Salley, *Meditations*, Wilmart, p. 356; *Anal. Hymn.* xxxi, 193 (stanza 6), 145 sq. (No. 147.)

earliest compositions on this theme are, with one exception,¹ concerned with five joys, a later and considerable group, with seven, and yet another with fifteen. The five joys seem to have been popular in the English vernacular,² and the fifteen in France.³ But there are other lists of varying numbers from seven to twenty-five.

The fifteen Joys of Hoveden's poem are : (1) the Angel's Salutation ; (2) the Conception ; (3) the Visitation ; (4) the Birth ; (5) the Angel's Song ; (6) the Visit of the Magi ; (7) the Presentation in the Temple ; (8) the Return from Egypt ; (9) the Finding of Jesus with the Doctors ; (10) the Miracle at Cana ; (11) the Miracles of Healing ; (12) the Resurrection ; (13) the Ascension ; (14) the Coming of the Holy Ghost ; (15) the Assumption.

The elaborate *Meditations* of Stephen of Salley on the Joys of Mary⁴ likewise count fifteen Joys, and it is clear that Hoveden was acquainted with them.⁵ But, he did not choose to follow Stephen's enumeration. For Stephen, as for others after him, the first Joy was Mary's own birth, which brought joy to the whole world,⁶ and the second was her life of humility, chastity and charity. Then follow the Annunciation, the Conception and the Visitation.

But Stephen's Joys are wholly cast in the mould of meditation and cannot be reproduced in a catalogue. They are the first elaborate attempt at using the theme of the Joys as the material for an ordered series of devotions, and Hoveden's poem has a very similar aim. For the setting forth of each Joy is followed, in Hoveden as in Stephen, by a personal petition, which seems to give the whole poem its note of warm devotion and reality.

¹ The piece, in prose, of twenty-five Joys printed by E. Beck in the *Downside Review* xlii, 1924, p. 184 ; on the subject of the Joys, see Wilmart, *op. cit.* pp. 317 sqq., and especially p. 329, n. 1.

² Carleton Brown, *English Lyrics of the xiii Century*, Oxford 1932, p. 179. The Five Joys are the Annunciation, the Nativity, the Resurrection, the Ascension, the Assumption. See also Carleton Brown, *Religious Lyrics of the xiv Century*, Oxford, 1924, p. 13.

³ From the end of the 14th century ; Wilmart, *op. cit.* p. 326.

⁴ Edited in Wilmart, *op. cit.* pp. 339 sqq.

⁵ See above, p. xxii sq.

⁶ Cf. *Anal. Hymn.* xxxi, 194 (No. 186, 1) ; 195 No. 187, 1).

Stephen ends his own *Meditations* with a postscript to the friend to whom they are dedicated. 'Ecce, karissime,' he begins by saying, '*factus sum insipiens*.'¹ Hoveden echoes this quite clearly when at the end of his poem he commends his humble song, *quod prompsit cor insipiens*, to her kindness who is the *vena clemencie*.²

If Hoveden had a model for his *Quindecim Gaudia*, it was probably, in a general sense, the *Meditations* of Stephen of Salley. At any rate, he was so well acquainted with them that he could not help weaving words and phrases from them into the texture of his song.

The *Quindecim Gaudia* is one of Hoveden's most successful poems, because it is conceived within a definite structure of thought which does not allow of prolixity or reiteration.

(2) *Quinquaginta Cantica*.

This ambitious poem of seven hundred and twenty-three stanzas, divided into fifty *cantos* of unequal length, is composed in a difficult measure of quatrains with feminine rimes of two syllables. Each verse consists of twelve syllables, with no fixed *cæsura*, and a rather indeterminate rhythm.

¹ Wilmart *op. cit.* p. 358.

² Below, p. 7; is it also possible that Stephen's *squalore carceris* (Wilmart, *op. cit.* p. 341, line 63) is remembered by Hoveden in *rex squalor umbra carceris*? (below p. 128; *Cythara*, 28, 12) cf. also the *squalor carceris* of *Philomena*, 615 (p. 51) cf. *Cythara*, 31, 12 (p. 129). I have drawn attention above (p. xxii) to Hoveden's use of the unusual word *stillicidium* which occurs also in Stephen, there also in connection with the word *præcordia*. There are other resemblances as well. (1) Stanza 1 of Hoveden's poem represents roughly the thought of Stephen (lines 15-24, p. 339); both speak of sorrow hindering them from taking up a theme of joy, and both remember that Mary can give them solace. (2) Hoveden, like Stephen, uses the word *remedium* in his Joy of the Salutation (Hoveden, 2, 11, p. 2). Stephen, line 125, p. 342. (3) In the Joy of the Birth, both speak of *novum gaudium* (Hoveden, 5, 6, p. 3; Stephen, line, 244, p. 346). (4) In the Joy of the Finding in the Temple, both say *post triduum*, but this is from the *Vulgate*. (5) In the Joy of the Resurrection, Stephen says (line 510, p. 353) '*tuis sanctis intercessionibus a morte anime reviviscens*,' and Hoveden (13, 11, p. 6) '*a mortis huius carcere me liberes felicius*.' (6) In the Joy of Pentecost, both meditations are very similar and both use the word *rubiginem* in a like context, hardly by chance. (Stephen, line 603, p. 355; Hoveden, 15, 11, p. 7.)

The poet undertook a difficult task when he set about the composition of a long poem in such a measure. Sometimes he varied his scheme of rimes from *a b a b* to *a b b a*, and many verses were left unrevised because the poet had not found the elusive rime.¹

It is not easy to give in a short space an intelligible account of the contents of this poem, and there is no room here for a detailed analysis. But the following note will give some idea of the variety and richness of the themes:

Invocation of the Saviour; praise of God in His works; Christ and His Church; the Passion; Christ addressing the daughter of Sion, and recalling His Passion; the last Judgment; a complaint of human misery derived from the Psalms; a prayer against the Enemy; the Church praying to Christ; the faithful praying and remembering the joys of heaven; more complaints of human misery; the cry of the children of Israel for deliverance; the comfortable voice of those who trust in Christ; the mystical praise of Christ²; prayer to God and invocation of the protection of the angels against the foe; prayer to God with pleading of Christ's Passion; the praise of the wondrous love of Christ; praise addressed to God; the Church, or the human soul speaks of its imperfect love to Christ, who replies with the recollection of His Passion; continuation of this dialogue between the Soul and Christ; invocation of Christ by His mystical names³; Christ addressing His Father, pleading His Passion on behalf of the faithful; God in His works and in His redemption through Christ; Christ consoling the Church; the Joys of the Jerusalem above; the eternal generation of Christ and His temporal Passion; the angelic hierarchy; prayer of compunction and recollection of the Passion; the Father addresses the Son; the Song of the Creatures (based on the Song of the Three Children); praise to be sung especially by prelates; Christ addresses the Church, recalling His love and the mystery of the Trinity; praise of Christ in His Passion; prayer for sanctification before old age (from *Ecclesiastes*); the Praise of the glorious Virgin⁴; prayer for deliverance; final invocation of Christ and doxology.

This rough summary shows the diffuseness of the meditation which is far from being a closely-knit construction. The quality of the composition is not even, but there are fine stretches of poetry which will reward the patient reader.

¹ Cf. Stanzas, 129, 131, 131-40; for change of rime-pattern, stanzas 464 sqq. and 624 sqq.

² Cf. Stanzas 243 sqq., with their symbolic material.

³ Stanzas, 377 sqq., p. 65.

⁴ Stanzas, 624 sqq., p. 102.

(3) *Cythara*.

This long poem written 'in honour of the Lord Saviour' as its superscription says, is divided into three parts of fifty stanzas each. Its elaborate arrangement of double masculine rimes is Hoveden's own invention. He used it also in his *Quindecim Gaudia*, and it is perhaps his happiest rhythmical scheme.

The subject of the poem is the love and passion of Christ, and it was called the *Cythara* 'eo quod verbis amoriferis quasi quibusdam cordis musicis ad delectacionem spirituales legentes invitat.' This is really a sufficient description of the poem, which is an expression of devotion to Christ in His Passion, a meditation arranged, as we shall see, with no little care and skill.

The first fifty stanzas are concerned with the praise of Jesus, first under His mystical and symbolic names, and then in a personal prayer of devotion and penitence, which leads to a consideration of the details of the Passion, an incitement to compunction and tears, and a longing for the final vision :

Ergo, placatus ubere
tantoque flexus federe,
matris amore virginis
sis mecum in itinere,
dones et clarum vespere,
tuique vultu luminis
fuga noctem caliginis ;
lava lotura sanguinis
qui fluxit sacro latere
nostri squalorem criminis,
et fac nos vultum numinis
cum beatis aspicere.

It will be observed that, here as elsewhere, the Blessed Virgin is mentioned before the final doxology.¹

¹ The doxology is in stanza 50, p. 136.

The second part of the poem consists of fifty Salutations, addressed to the Saviour after the manner of the *Aves* so often composed in honour of His Mother. These are concerned, of course, with the Passion, and with the same invitation to compunction, but there is also the theme of the Resurrection and Ascension, with which is linked, as is customary in these devotions, the Assumption of Mary.¹ Then the poet passes to the second coming with a prayer for mercy in that day, invoking before the doxology, the remembrance of the Virgin Mother.²

The third part has for its matter the love of Jesus and His indwelling in the heart; it is the prayer of the way-farer, of the appeal to the merciful Saviour :

Tu dicis : ' huc accedite,
qui laboratis perditæ,
et ego vos reficiam.' ³

But, once again, the Passion is the magnet that draws the poet. As more than once in other poems, so here he addresses Love, who is the real agent of the sufferings of Christ :

Amor, qui sic invadere
non times, vis agnoscere,
quis est quem sic exsuperas? ⁴

And the answer proceeds at length, adorned with all the poet's art, until before the end, he makes the inevitable appeal that the *Mater Misericordiæ* may take us beneath her mantle and cover us with her availing prayers against the powers of evil when this life is over. The poem ends with a doxology.

It will be seen that the *Cythara* has an intelligible structure and that the three parts into which it is divided form a

¹ Stanza 89, p. 152.

² Stanza 99, p. 155.

³ Stanza 118, p. 163.

⁴ Stanza, 129, p. 167.

progressive meditation which could be used and was doubtless intended to be used for private devotion.

(4) *Quinquaginta Salutationes*.

The theme of Hoveden's poem is the Compassion of Mary, her suffering with her Son, which forms, as it were, a double Passion, where :

Under the world-redeeming rood
The most afflicted Mother stood,
Mingling her tears with her Son's blood.

Hoveden calls his poem the *Fifty Salutations*. Such *Aves* usually introduced a descant on the *Ave, Maria*,¹ or the *Magnificat*,² but here they are linked to the Sorrows of Mary, just as they are in a short poem on the Seven Sorrows, perhaps of the fourteenth century, which begins :

Ave, Virgo, genuisti,
Simeonem dum audisti,
cuius doloris gladio
transgladieris animo ;
fac nos pro nostro scelere,
o pia mater, gemere,
ne in peccati pulvere
obdormiamus temere.³

It will be seen that the scheme is that of an *Ave* joined to a *Sorrow* and followed by a petition. Hoveden's scheme does not include a petition, and his first two *Aves* as well as the forty-seventh, forty-eighth and forty-ninth are *Aves* of joy and thanksgiving, enclosing, as it were, the *Aves* of the Passion between the first Joy of the Birth of the Saviour and the last and endless Joy of the Assumption. The fiftieth *Ave* is the poet's personal prayer that

¹ Cf. *Anal. Hymn.* xxx, 267 sqq.

² *ib.*, 284 sq.

³ *Anal. Hymn.* xxxi, 173. I have altered *Simeone* to *Simeonem*.

his offering of praise may be acceptable. Dom Wilmart has given in outline a history of this theme of the *Compassion*, which in the later Middle Ages left so deep an impression on religious literature and art, and, we may add, on the personal devotions of all classes of men and women.¹ He points out that as with the devotions centering round the Passion, so with the devotions of the Compassion, we can go back as far as Anselm for clear anticipations of the rich developments of the later centuries. 'Cur non es compassa,' says Anselm in one of his *Orationes*, 'castissimæ virgini, dignissimæ matri eius, benignissimæ dominæ tuæ, Domina mea, misericordissima, quos fontes dicam erupisse de pudicissimis oculis, cum attenderes unicum filium tuum innocentem coram te ligari, flagellari, mactari? Quos fluctus credam perfudisse piissimum vultum, cum suspiceres eundem filium et deum et dominum in cruce sine culpa extendi et carnem de carne tua ab impiis crudeliter dissecari? Quibus singultibus estimabo purissimum pectus vexatum esse, cum tu audires: *Mulier ecce filius tuus*, et discipulus: *Ecce mater tua*? cum acciperes in filium discipulum pro magistro, servum pro domino?'² Here, as early as the last quarter or so, of the eleventh century, is the very essence of the Compassion of Mary expressed with a compelling pathos which had no need of prolixity to win the desired effect. In the next century, Bernard of Clairvaux,³ Arnold of Bonneval⁴ and Aelred of Rievaulx take up the tale. With the thirteenth century comes the Franciscan contribution, culminating in the *Stabat Mater* and Jacopone da Todi's *Donna del Paradiso*.⁵

Here the writings of Bonaventura, especially the *Lignum*

¹ Wilmart, *op. cit.* pp. 505 sqq.

² Migne, clviii, 903 sq.

³ Migne, clxxxiii, 437 (Sermon for the Sunday within the Octave of the Assumption).

⁴ *Libellus de laudibus B. Mariæ Virginis*, Migne, clxxxix, 1725 sqq.; esp. 1727: 'unumque holocaustum ambo (sc. Jesus and Mary) pariter offerebant deo, hæc in sanguine cordis, hic in sanguine carnis.'

⁵ Raby, *Christian-Latin Poetry*, pp 436 sqq.

Vitæ,¹ the *Officium de Passione Domini*² and the *Vitis mystica*³ exercised a potent influence, and Hoveden must have been thoroughly familiar with them, though it would be difficult to point to any verbal resemblances. Most widely read of all were the *Meditationes Vitæ Christi* which seem to have had their vogue rather later than Hoveden's time.

In the history of the Compassion, Hoveden, represented not merely by the *Fifty Salutations*, but by other poetical meditations embedded in his longer poems, occupies an important place, holding his own with the Franciscan poets, and easily excelling the crowd of versifiers who in the fourteenth and fifteenth centuries devoted themselves persistently to the same theme.⁴

(5) *Viola*.

This poem is devoted entirely to the praise of the Blessed Virgin. Each of its four divisions consists of fifty verses, the verses contain seven syllables, and each division adheres to one feminine rime of two syllables. This is a remarkable achievement, but it must be admitted that the poet knew well how to plan his poem so as to avail himself of the rich supply of rimes that he needed. As in most poems

¹ Bonaventura, *Opuscula mystica*, Quaracchi, 1900, p. 200 sq.

² *ib.* (p. 441).

³ *ib.* (p. 475) sq., also *Regula novitiarum*, in *Selecta Script. S. Bonaventuræ*, p. 220 sq. Quaracchi, 1898.

⁴ Dom Wilmart (*op. cit.* p. 510) draws attention to the fact that the editors of *Analecta Hymnica*, who have collected a vast number of these poems assign practically all the manuscripts to the fifteenth century. It would be surprising, he thinks, if the fourteenth century was so poor in such productions, but in default of more precise investigations, he reserves judgment. I may instance one poem on the Blessed Virgin, though not on the Compassion, which the editors of *Anal. Hymn* (xxiv, 162) ascribe to the fifteenth century, though part of it, beginning *Ave, stella matutina* and ending *Ad eterna gaudia* occurs in B.M. MS. Stowe, 930, f. 6v. which is of late thirteenth century. Ascribed to Marbod of Rennes (d. 1123), but perhaps of somewhat later date is an *Oratio ad Sanctam Mariam* (*Anal. Hymn.* l. p. 395 sq. cf. Wilmart, 'Le Florilège de S-Gatien,' *Rev. Bénéd.* xlviii, 1936, p. 249 sq. and p. 249, n. 2), which introduces the Compassion. Another early poem of this kind is in *Anal. Hymn.* xlva, 27 sq.

of this kind, the poet drew for his material upon those types and symbols of the Virgin which, from the eleventh century onwards, formed, with growing frequency, the matter of illustration and exposition in sermons and treatises on the life and the festivals of the Virgin, and, in their intrinsic poetical beauty, appealed irresistibly to writers of hymns and devotional poems.¹

There is no need to enter into any detail on this subject. Many of the symbols are such as are familiar to students of medieval iconography; others occur in the Victorine Sequences, in Bernard, in Aelred and in Honorius 'Augustodunensis'; for others there are parallels in the multitude of poems in honour of the Virgin (mostly of later date than Hoveden's) which are collected in *Analecta Hymnica*. Here it is merely necessary to draw attention to one poem on the Joys of the Virgin, in B.M. MS. Royal, 7A. vi. printed in *Analecta Hymnica*, xxxi, 183 sq. It is, perhaps, of the fourteenth century. The poet uses throughout the nine stanzas a double rime in—*aris*, and Blume, the editor, calls it a *tour de force* (*Parforce tour*). But, in this respect, as in everything else, the poet cannot hold comparison with John of Hoveden. We can go farther, and say that he consulted the *Viola* for rimes when he set about composing his verses. Rimes like *singularis*, *salutaris*, *maris*, etc., are too obvious to need such an explanation, and even *luna transsolaris*, *lampas olearis*, *via linearis* might be regarded as uncertain evidence, though I have not actually found them outside Hoveden. But when Hoveden's verse 46, *quo summe radiaris*, is reflected in the *qua summe replearis* of the other poem (8, 5) and his *oblatum sacris aris* (verse 18) becomes *quod oblati sacris aris* (5, 5), it is no longer possible to doubt Hoveden's influence on the later poet.² This comparison is interest-

¹ On the symbolism of the Virgin, see Raby, *Christian-Latin Poetry*, pp. 363 sqq., and the references given there.

² This poet also knew Hoveden's *Quinquaginta Salutationes*, as in stanza 5, *voce lumen, quo lustraris*, he echoes *ut in luce qua lustraris* from Hoveden, 50, 10 (p. 193).

ing as showing that Hoveden continued to be read in the fourteenth century.

(6) *Lira*.

This poem raises problems of considerable interest and difficulty. The only manuscript which ascribes it to Hoveden is B.M. MS. Nero C. ix. This contains all his poems except *O mira creatura*, and is, on the whole, the best of all the manuscripts. But it gives the strange title *Incipit lira extollens Virginem gloriosam*. For, as a matter of fact, the poem has nothing to do with the Virgin. It is concerned rather with the praise of the divine Power or Wisdom which gently and sweetly orders all things, and the title obviously does not belong to the poem, though the copyist may perhaps have remembered the identification of Wisdom with the Virgin in the Scripture chosen 'for the Epistle' on the Feast of the Immaculate Conception. But it is tempting to ask whether the poem *O mira creatura* should not more properly have followed such a title, since it could aptly be described as '*lira extollens Virginem gloriosam*.' But this is not all. If we except MS. Nero C. ix, the *Lira* does not appear in any of the manuscripts which profess to give a number of Hoveden's works. Yet it won considerable appreciation as a song at an early date, and is found in four well-known collections which have attracted the attention of students of the history of medieval music.

In three of these, Wolfenbüttel 677 (formerly Cod. Helmst 628), Florence, Cod. Lauren. Plut. xxix, i, and Madrid, Bibl. Nac. 20486, formerly Hh. 167 (once Capit. Toletani 33-33), it appears as a *conductus* for two voices. In the fourth, Oxford, Rawlinson, 510, it is in a collection of songs without musical settings, where it has the curious title: *Prosa de muneribus datis et dandis, quid conferunt*. In the other manuscripts it has no title.

The first three manuscripts have been recognized for some time, along with Wolfenbüttel 1206 (formerly Cod.

Helmst. 1099), as of fundamental importance for the study of the period of medieval music associated with the development of polyphony.¹ All are related more or less closely to the great school of Notre Dame at Paris, which first under Leonin (twelfth century), and then under Perotin the Great (c. 1200 onwards), was the most brilliant musical centre in Europe.

Wilhelm Meyer² was the first to show, by a skilful use of the evidence of the anonymous English author (c. 1260) of a treatise *De mensuris et discantu*,³ that the Florence manuscript and Wolfenbüttel 677 reproduced a substantial part of the contents of the musical collection of Notre Dame. Further research has led to the conclusion that these two manuscripts with Wolfenbüttel 1099, derive in a direct and reliable descent from the Notre Dame Collection, while other manuscripts, such as Madrid 20486, the remarkable *Codex de las Huelgas* and Oxford Rawlinson C. 510, share in the same tradition.⁴

Wolfenbüttel 677 belongs to the early fourteenth century, and it is now thought that it was written in England.⁵ It has been called 'the most rich and most faithful of the

¹ There is a large literature on this subject. Here, besides the works mentioned below, I need only refer to F. Ludwig 'Studien über die mehrstimmigen Musik des Mittelalters,' *Kirchenmusikalisches Jahrbuch*, xxix, 1905, pp. 1 sqq.; F. Ludwig *Repertorium Organorum recentioris et Motetorum vetustissimi stili*, i, 1 Halle-a-S., 1910; F. Ludwig, Über die Entstehungsort der grossen 'Notre Dame Handschriften,' *Festschrift für Guido Adler*, Vienna and Leipzig, 1930, p. 45 sq.; summary of the whole subject by Ludwig in G. Adlers' *Handbuch der Musikgeschichte* (with bibliography) 2nd ed. Berlin, 1930, I. 220 sqq.; there is a good summary also in H. Anglès, *El Codex Musical da las Huelgas*, 2 vols.: Barcelona, 1931; H. E. Wooldridge, *The Oxford History of Music*, i, Oxford, 1901.

² Der Ursprung des Motets, in *Gesammelte Abhandlungen zur mittel-lateinischen Rhythmik*, ii, pp. 302 sqq., Berlin, 1905.

³ B. M. Royal, xii, c. 6, ed. E. de Coussemaker, *Scriptores de musica medii ævi*, i, 360, Paris, 1864.

⁴ F. Ludwig in Adler, *Handbuch der Musikgeschichte*, i, 214; also in *Kirchenmusikalisches Jahrbuch*, xxix, 1905, pp. 1, sqq.

⁵ F. Ludwig in G. Adler *Handbuch der Musikgeschichte*, i, 220; and the same in *Festschrift für G. Adler*, p. 46 and 49; see also J. Handschin, A Monument of English Mediæval Polyphony, in *The Musical Times*, June 1932, pp. 510 sqq.

preservers of the polyphony of Notre Dame'¹. The Florence manuscript is of French origin, of the end of the thirteenth century.² The Madrid-Toledo manuscript was copied in Spain and is of the early fourteenth century.³ Manuscript Rawlinson C. 510 seems to be of the late thirteenth century.⁴

It is generally held that these collections represent substantially a body of compositions the most recent of which are hardly later than about the year 1240.⁵ This would be near the date at which the Notre Dame collection must have been in full use, and, as the manuscripts show, its influence spread over France and to England⁶ and Spain.

The fact that the poem *O qui fontem gracie* was so freely copied, and its occurrence in the Wolfenbüttel MS. 677 which represents an early tradition, suggest that it was part of the original Paris collection, and, if this is so, we must probably place the date of its composition not later than about 1240. Such a date need not rule out the possibility that Hoveden is the author. It might well be that the poem was a youthful work, which became known in Paris when its composer visited the city or its schools. In any case, there is a considerable English element in the *conducti* of the Paris collection.⁷ If Hoveden

¹ H. Anglès, *El Codex musical de las Huelgas*, i, 74; cf. F. Ludwig, *Repertorium*, p. 7.

² L. Delisle, *Annuaire Bulletin de la Société de l'Histoire de France*, 1885, p. 105; F. Ludwig, in Adler, *Handbuch der Musikgeschichte*, i, 221.

³ Anglès, *op. cit.* p. 72; cf. F. Ludwig in Adler, *Handbuch der Musikgeschichte*, i, 220 sq., and the same in 'Über die Entstehungsort der grossen Notre Dame Handschriften,' *Festschrift für Guido Adler*, p. 46 sq. The manuscript was described by P. Aubry in *Iter Hispanicum*, Paris, 1908, pp. 3 sqq.

⁴ *Catal. Codd. Manusc. Bibl. Bodl.* v. 2. pp. 271 sqq. Oxford, 1878.

⁵ See Delisle, *op. cit.* p. 104. The last datable event referred to in Cod. Laur. Plut. xxix, i, is of the year 1236.

⁶ On the popularity of *conducti* in England, see Anglès, *op. cit.* p. 323, and Anselm Hughes, 'Worcester Mediaeval Harmony of the 13th and 14th centuries,' *Plain-song and Mediaeval Music Society*, 1928.

⁷ Cf. J. Handschin, *op. cit.*, p. 512. 'The Wolfenbüttel manuscript . . . ranges, beside the Winchester Troper, as the most important monument of mediæval polyphony.'

were, say, sixty-five at the time of his death about 1275, he would have been thirty years old in 1240.

In its musical setting, the piece is a *conductus duplex*,¹ a composition for two voices. The *conductus* is one of the most admirable applications of polyphony that arose out of the great musical movement which had its home in the monastic and cathedral schools of France, and spread so widely over Western Europe. The *conductus* was a setting to rhythmical poems, and the rich possibilities afforded by these rimed compositions were used to the full by the composers of the thirteenth century. So, in these collections by the side of entirely religious pieces like *Flos de spina procreatur*² and *In rosa vernat lilium*,³ there are pieces like *Nemo sane spreverit me monoculum*⁴ or the satirical *Dic, Christi veritas*.⁵ Hence, we need not wonder that a piece which, as we shall see, was an astronomical or cosmological hymn, found its way into these collections, and may even have been sung in church. But it would be wrong to suppose that these manuscripts or, indeed, the original Notre Dame volumes were choir books; they were simply *répertoires*, musical collections, from which appropriate selections could be made. In fact, it is clear that many of these pieces were definitely extra-liturgical, and were never intended to be sung in church.

In its proper meaning the *conductus* was a rhythmical poem to accompany a liturgical action or the movement of a personage in divine service; the 'ground-melody' was composed for the purpose, and was not the adaptation of an existing melody. But this original meaning was extended to all kinds of musical poetical pieces, sacred or profane, and from a liturgical it became a purely musical

¹ See H. E. Wooldridge in *The Oxford History of Music*, i, 245 sqq.

² *Anal. Hymn.* xx, 122.

³ *ib.*, xx, 69.

⁴ G. M. Dreves, 'Profane lateinische Lyrik aus kirchlichen Handschriften,' *Zeitschrift für deutsches Alterthum*, N. F. xxvii, 1895, p. 366; the reference appears to be to Philip Augustus, Ludwig, *Repertorium*, p. 99.

⁵ *Anal. Hymn.* xxi, 125.

conception.¹ In the *conductus duplex* which is the technical description of the *O qui fontem gracie* as a musical composition, the two voices sang the same words, note against note.²

We must turn next to the content of the poem itself. It is a cosmological or, more precisely, an astronomical poem, and anyone who has even an outline knowledge of the history of medieval astronomy will recognize that the *Lira* is the work of a scholar who was well acquainted with the technical problems which exercised the minds of thirteenth-century astronomers. It is not necessary here to describe the conflict between the 'physicists,' followers of Aristotle, Averroes and Al Bitrogi, who held to the simple hypothesis of homocentric spheres, and the 'mathematicians' who kept to the long-established theory of Ptolemy, which sought by means of 'eccentrics' and 'epicycles' to explain the observed and erratic movements of the planets.³ There were others, indeed, who contented themselves with the task of devising or using instruments and tables from which they could observe the courses of the stars or tell in advance the positions of the planets.⁴ With these latter the author of the *Practica Chilindri* must have had much sympathy, but we may be sure as well that he recognized, with contemporary scholars such as Grosseteste and Roger Bacon, the practical value of his studies for astrological prediction.

¹ See Anglès *op. cit.* p. 310 sq.

² F. Ludwig, in Adler's *Handbuch der Musikgeschichte*, i, 221; J. Handschin, 'A Monument of English Mediæval Polyphony,' *Musical Times*, June 1932, p. 512. Mr. Gerald Hayes writes to me about the *conductus* 'O qui fontem': 'I should visualise something more rich coming out of this *conductus* than the text alone would indicate, possibly some decoration by one of the voices (or both) and an instrumental association weaving patterns around it, the nature of which would be dictated by the capabilities of the instruments available.' The music can be studied in the reproduction in J. H. Baxter, *An old St. Andrews Music Book* (Cod. Helmst, 628), St. Andrews University Publications, No. XXX, Oxford and Paris, 1931.

³ See P. Duhem, *Le Système du Monde, histoire des doctrines cosmologiques de Platon à Copernic*, iii, Paris, 1915.

⁴ *ib.* iii, p. 327.

A study of an astronomical treatise, such as Roger Bacon's *De celestibus*,¹ will make it clear that the author of the *Lira* uses his technical terms—*hyle*, *mundus*, *elementa*, *celum*, *circulus*, *motus*, *potencia*—with the precision of an astronomer.² The *motus erratici* to which he refers are, of course, the movements of the planets, and the learned word *endelechia* expresses the everlasting continuance, the *perennitas* and the perfection of those various heavens whose movements, ordered by the *summa potencia*, govern all things below.

(7) *Canticum Amoris*.

This long poem, which occurs only in B.M. MS. Nero C. ix, and is there incomplete, breaking off half way through stanza 240 at the end of the last surviving folio, is written in the same measure as the *Philomena*. Each verse consists of ten syllables, accented as follows :

Princeps pácis próles puerpere,
and the stanzas, of four verses, are monorimed. This measure had been used effectively by Hilary the Englishman in the mid-twelfth³ century, and after him by the Archpoet, one of those stanzas might have been written by Hoveden himself :

Cum creator in cruce patitur,
ferreus est qui non compatitur,
cum salvator lancea pungitur,
saxeus est qui non compungitur.⁴

¹ Ed. R. Steele, *Opera hactenus inedita Rogeri Baconi*, Fasc. iv, Oxford 1913.

² This is true also of the astronomical references in Hoveden's poems generally ; cf. especially *Quinquaginta Cantica*, 444-447 (p. 75), where John describes the motions of the planets, as if he belonged to the school of those who followed Ptolemy, though of course all movements are to be referred finally to the *primum mobile* itself dependent on God.

Corpora te celestia mensurante,
motibus licet variatis incedant,
que motu licet moveant variante,
que levat aquilo nunc auster inclinat ;

Que nunc meatu celeri nunc tardato,
nunc directe nunc eciam retrocedant,
lege movent et ordine mensurato,
quorum incessus ratio disciplinat.

³ Raby, *Secular-Latin Poetry*, Oxford 1934, ii, 115 sq.

⁴ *ib.* ii, 182.

Not only is the *Canticum Amoris* written in the same measure as the *Philomena*, but it also resembles it closely in subject matter and general arrangement. The verbal resemblances are so close in some instances as to assist the editor in dealing with textual difficulties in the single MS. of the *Canticum*. The scribe had for instance, left stanza 188, verse 3, without its beginning, thus :

...tori quid et craticule,

and without the aid of the *Philomena*, I should have conjectured *creatori*, instead of the correct solution, which occurs in *Phil.* 796, 3, and is, precisely,

Curatori quid et craticule.

What is the relation of the two poems ? It seemed hardly likely that Hoveden, after completing at great length and with studied care the poem which he, as well as those who read it, must have regarded as his masterpiece,¹ should have borrowed its theme and general arrangement for a second composition which could only have been intended to replace or surpass it. If such was Hoveden's intention, it definitely failed. But if, as seems more probable, the *Canticum Amoris* is the first experimental sketch of a great meditation on the Passion, we can more readily understand the relation of the two poems in their details.

We know from Boston of Bury's catalogue (c. 1410) that the *Canticum Amoris* ended with the words *cæli regia*,² but this does not help us to estimate the length of the poem, since these words do not occur in the *Philomena*. The last surviving verses correspond with the beginning of stanza 788 (p. 62), of the *Philomena*, but it is more to the point to observe that the *Canticum Amoris* covers roughly the same ground as the *Philomena*, and that, unless Hoveden decided to invent new themes, it could hardly

¹ The *Philomena* alone was translated into English, and, by the author himself into French. It occurs in many MSS. and, in B.M.MS. Harl. 985 and Lambeth 410 it occurs alone. It is clearly Hoveden's *magnum opus*.

² Boston of Bury in Tanner *Bibliotheca Britannia Hibernica*, London, 1748, p. xxxv.

have continued much beyond three hundred stanzas in all.

The *Philomena* and the *Canticum* are both songs of Love's omnipotence shown in the Incarnation, Nativity and earthly life of Our Lord ; in His Passion, in which it is Love that nails Him to the Cross ; in His Resurrection and Ascension, and in the Assumption of Mary.

Both begin with the praise of the Blessed Virgin in the birth of her Son, but in the *Philomena* the theme is elaborated at greater length than in the *Canticum*.¹ On the other hand, both poems use with equal effect the reiteration of the *Veni foras !* by which Love taught Jesus to break the power of death.² A striking feature of both poems is the interrogation addressed to Love. ' Who is it to whom Thou dost this violence ? '

Amor, nosti quem sic expolias ?
flos est vigens fundens fragancias,
fons felices donans delicias,
et mel mentes demulcens anxias.

So, in the *Canticum*,³ and the *Philomena*, echoes it⁴—

Amor, audi, quis est, quem crucias ?
flos est, iuges fundens fragancias,
pro quo mortis ferre molestias
ipsas carnis transit delicias.

And the poet continues his answer at length, in each poem.

But one experiment in the *Canticum* is just glanced at in the *Philomena* and abandoned without elaboration. The *Canticum* has a long series of contrasts, after this fashion :

¹ *Phil.* 1—54 (p. 3—6) ; *Canticum*, 1—12 (p. 206 sq.).

² *Phil.* 59—68 (p. 7) ; *Canticum*, 21—25 (p. 209).

³ *Canticum*, 60 (p. 214).

⁴ *Phil.* 274 (p. 24).

Amor, quid est dementi Decio,
 et frangenti flammis Laurencio ;
 Caterine quid compte lilio,
 et malorum mari Maxencio ?

If the whole text is referred to,¹ it will be seen that there is a long array of contrasts, some of them not a little obscure, in which appear a list of names, Decius, Laurence, Catherine, Maxentius, Aegeas, Nero, Dionysius, Clement, Vincent, etc. Hoveden, it would seem, did not like the idea of abandoning these names entirely, with the air of learning and variety which they lent to his verses, so he used many of them again in his *Philomena*, but in a different setting. This setting is the praise of the Virgin, where they are inserted almost, as it were, by force, and with none too happy a result. This economy of material shows itself elsewhere in the *Philomena*,² and to a minor degree in Hoveden's other poems.

There is, however, one striking contrast between the two poems. The *Canticum* has little to say of the Blessed Virgin, whereas the latter part of the *Philomena* is an elaborate hymn in her praise.³ I suspect that the lost stanzas of the *Canticum* contained some references to the Queen of Heaven and some invocation of her help in the hour of death :

Eius precor Amore nimio,
 qui se tibi dedit in gremio,
 et quem carnis vestisti lilio.
 assis mihi mortis in proelio.⁴

We can imagine then, that the *Canticum Amoris* ended on some such note as this, with a final doxology addressed

¹ *Canticum*, 168 sqq. (p. 230) ; cf. with this *Phil.* 794—7 (p. 63).

² One example is the fine 'conceit' of Love as the scribe who is to write the Passion of Christ on the heart of the poet ; cf. *Phil.* 491 sqq. (pp. 43 sqq.), which is based on *Canticum*, 231 sqq. (p. 239).

³ Stanzas 1058 to the end. (pp. 82 sqq.)

⁴ *Phil.* 1125 (p. 86). It is worth pointing out that the *Cythara* also ends in this manner, with an invocation (stanza 148, p. 174) to the Virgin, followed by a doxology.

to the Saviour. Then we must think of Hoveden at a later time using the general theme and framework of this poem, but with many expansions and elaborations, for his great Nightingale-song of the dominion of Love.

(8) *O Mira Creatura.*

This poem, which occurs in Bodleian MS. Laud. Misc. 368, is certainly by Hoveden, though it is not expressly ascribed to him by the manuscript. It was published in an inaccurate transcript in *Anal. Hymn.* xx, 139 sq., but the editors did not attempt to determine its authorship. It occurs as the second in a group of four other poems which are known to be by Hoveden, coming between the *Philomena* and the *Viola*. This alone is enough to suggest the possibility of Hoveden's authorship, and there are in addition positive reasons for assigning it to him. There are, to begin with, no technical difficulties in the way of Hoveden's claim. *Hiatus* occurs three times, and if Hoveden in the genuine poems had strictly avoided it, we should have at once a formidable argument against his authorship. But, actually, Hoveden allows *hiatus* frequently; a mere glance through the *Philomena* at once shows several instances, and it occurs at least seven times in the *Canticum Amoris*. It occurs also in the *Quinquaginta Cantica*, the *Cythara*, and the *Quinquaginta Salutationes*.

Next, most of the symbols for the Virgin Mary in the second stanza are such as Hoveden used elsewhere, but these are, for the most part, capable of being paralleled from other medieval poems. Two, however, of these symbols appear to be peculiar to Hoveden. *Yris*, the rainbow, occurs twice in the *Philomena*¹ and once in the *Quinquaginta Salutationes*,² and, apart from the poem we

¹ Stanza 414 (p. 34) for Christ, 1043 (p. 82) for the Virgin.

² *Yris* in *nube nuncia lenitatis*, stanza 630.

are now considering, it occurs only once elsewhere, and then in a poem later than Hoveden's time.¹ The other symbol is that of the cloud of dew—*nubes roris*, which in this form occurs only in Hoveden in the *Viola*,² as *nubes sacrati roris*, and simply as *nubes roris* in the *Quinquaginta Salutationes*.³

Further, the list of good women who could be regarded as types of the Virgin is quite in Hoveden's manner. Indeed, it would be fair to say that no other medieval poet is so obviously fond of introducing into his poems the names of these famous women of the Old Testament. Judith, Susanna, Esther appear in the *Philomena*; Esther Judith and Rachel in the *Quinquaginta Cantica*, and Judith again in the *Viola*. The author of *O Mira Creatura* employs these names in the same way, and he adds as well Rebecca, Hannah, and Miriam, along with the less known Thecuitis, the wise woman of Tekoa, who reconciled David and Absalom.⁴

These are the main arguments for accepting Hoveden's authorship of this poem, and I think that they are strong enough to establish it beyond reasonable doubt.

The general structure of the poem and the presence of a refrain shows that it was, like the *Lira*, intended to be sung.

§4. *The Manuscripts.*

The present edition, which includes all the poems except the *Philomena*,⁵ is based on a collation of all the known manuscripts.⁶ A list of these manuscripts follows:—

¹ *Anal. Hymn.* liv, 380, *pace typus iridis* (first half of fourteenth century).

² Verse 117 (p. 198). This is, of course, from Isaiah xviii, 4.

³ Stanza 46 (p. 191).

⁴ II Samuel, xiv; cf. *Anal. Hymn.* xxix, (p. 193) *tu placans regem Tecuitis* (perhaps of fifteenth century).

⁵ The *Philomena* has been edited from the manuscripts by C. Blume, Leipzig, 1930.

⁶ It was not possible to make a fresh collation of T. I have had to use the collation in *Anal. Hymn* xxi, 53, which as regards the other MSS. is none too reliable.

- A = British Museum, Cotton. Nero C. ix, late fourteenth century.¹ This provides on the whole, the best text, and beginning with the *Philomena*, contains all the poems, except *O mira creatura*, in the order given in the present edition.
- B = Oxford, Bodl. Laud. Misc. 368, fourteenth century.² This contains (1) The *Philomena* and, without ascription to Hoveden, (2) *O mira creatura*; (3) *Maria, stella maris*; (4) *Ave, stella maris*; (5) *Virgo vincens vernancia*; (6) *Ihesu, vena dulcedinis*.
- O = Paris, Bibl. Nat. 458, fifteenth century, containing *Virgo vincens vernancia*, belonged to Charles of Orléans.
- P = Paris, Bibl. Nat. 3757, fourteenth century (of English origin), containing (1) The *Philomena*; (2) *Virgo vincens vernancia*; (3) *In laude nunc spiritus omnis exultet*; (4) *Ihesu, vena dulcedinis*; (5) *Ave, stella maris*; (6) *Maria stella maris*.

At the end of this collection (f. 60) are added, in different but contemporary hands (fourteenth century) two poems, (1) *Verbum in virginis descendens uterum*, and (2) *Felix convivium, felix collectio*. These are not by Hoveden, but, it seems, are the work of Richard de l'Edred, O.F.M., Bishop of Ossory (d. 1360), whose poems are in the Red Book of Ossory, now in the Bishop's Palace, Kilkenny. Professor R. L. Greene of Rochester University, New York, kindly showed me his transcript of these poems; No. 52 consists (with variants) of the first poem and the first stanza of the second. I hope that Professor Greene's edition of Bishop de l'Edred's poems will soon be available.

P seems to have belonged to Charles of Orléans, who, presumably, acquired it in England; so it passed into the Royal Library at Blois.

¹ Dr. Eric Millar writes: "The damaged border on f. 197 seems to me definitely on the 14th century side of 1400."

² H. O. Coxe, *Catalogus Codicum Mss. Bibl. Bodl.* ii, 276 sq., Oxford, 1858.

Q = Paris, Bibl. Nat. 1201, fifteenth century, containing the *Philomena*, and *Ihesu, vena dulcedinis*.

These are the main manuscripts, but the song, *O qui fontem gracie*, is found in :

R = Oxford, Rawlinson C. 510, late thirteenth century.

S = Florence, Lauren. Plut. xxix, i, end of thirteenth century.

T = Madrid Bibl. Nac. 20486, formerly Hh. 167 (once Tolet, 930), early fourteenth century.

U = Wolfenbüttel 677 (formerly Helmst. 628), early fourteenth century.¹

So far as the relations of A, B, O, P and Q are concerned, no special problems arise. It has been merely necessary to use A as the basis of the text, correcting its errors or deficiencies by the aid of the other manuscripts.

There are few evidences of independent readings. In the *Quinquaginta Salutationes*, 36, 2, B reads *spinis coronatum* instead of *cruce cruciatum*; in the *Viola* 47, B reads *quo mater vestiaris* for *quo iugiter bearis*; in the *Cythara*, 43, 8, B reads *quem laudans non sufficio* instead of *dum laudi non sufficio*; Q, 48, 2, *pro quo tu habitaveris* instead of *pro quibus habitaveris*; B, 52, 7, reads *quem amas et quem suggere* instead of *quantum amas, quem suggere*. In the *Quinquaginta Cantica* A and P our sole witnesses, shared in a sometimes corrupt original, as in 28, 4. This original had not received the author's corrections, as is clear from stanzas like 143 sqq. In stanza 306, 3, 4, P reads :

ignis nos fervidus et blandus accendat,
ut cor affectu iubilet alciore.

for

carnis cogitatus pellens reprehendat,
exurat rubigineum splendoris calore.

¹ The whole of this manuscript is reproduced in facsimile in J. H. Baxter, *An Old St. Andrew's Music Book* (Cod. Helmst. 628), St. Andrews University Publications, No. xxx, Oxford and Paris, 1931. This facsimile has been used for the present edition of *O qui fontem gracie*.

It may well be that these were variants present in the unrevised original. P's reading of 378, 4, may likewise go back to this original.

In the *Viola*, 85, all the manuscripts read *columbina* instead of the obviously correct *colubrina*. Here again, the original is at fault. In the *Cythara*, 77, 3, A, B, P, omit the obvious *tres* which Q supplies, while in 148, 3, 4, B, P, Q share in a curious confusion.

Nothing emerges from a general comparison of the manuscripts more clearly than the superiority of A. B is notable for its careless omissions and errors, many of which, as well as peculiar readings, are indicated by a cross or an *o* in the margin of the manuscript. Q depends upon a manuscript much resembling P.

In preparing this edition, I have not thought it necessary to reproduce in the *apparatus* all the orthographical and other similar peculiarities of the manuscripts. A has a liking for forms such as *silicium* for *cilicium*, *sciciam* for *siciam*, *hostium* for *ostium*. It prefers *anguor* for *angor*, while P and Q use the form *langor*. A uses forms like *affeccio* and *dileccio*, *mittigo*, *ampris*. P and Q employ such forms as *capud*, *velud*, *dulcessere*, *nuncquid*, *dupplex*, *scinceriter*, *sceler* for *celer*, and they separate the enclitic *que* from its noun. Q uses *cecus* for *cetus*, *quot* for *quod*, *quit* for *quid*. P habitually has *ioseph* for *ioseph*, *synus* for *sinus* (also used by Q); it uses *rethe*, *ydra*, *Sion*, *abscincium*, *puppublicus*, *abissus*, *anelat*, *suppremus*, *in-thuere*, *suppinat*, *thubis*. B has few distinctive peculiarities.

There is little to say about printed editions of the poems. The *Viola* was printed from A by F. J. E. Raby, in *Mod. Language Review*, xxx, 1935, pp. 341 sqq. The *Lira* (*O qui fontem gracie*) is to be found in G. Milchsack, *Hymni et Sequentiæ*, Halle, 1886, p. 199; *Anal. Hymn.* xxi, 53. *O mira creatura* is in *Anal. Hymn.* xx, 139 sq.

IOHANNIS DE HOUEDENE CARMINA

QUINDECIM GAUDIA

Incipiunt xv gaudia virginis gloriose edita a magistro
Iohanne Houedene clerico.

1. Virgo, vincens vernancia
carnis pudore lilia,
materno leta gaudio,
da tua loqui gaudia
- 5 lingue, quam ligant tristia
pre doloris supplicio ;
omni digna preconio,
si tuo stillicidio
perfundas iam precordia,
- 10 letus hoc refrigerio
te canam cum tripudio,
de te sumens solacia.
2. Primum dat tibi gaudium
verbum saluatorium,
quod angelus enunciat ;
per cuius scis eloquium

Inscr. om. B. quindecim gaudia beate virginis edita a
Iohanne de Houedene clerico Alinore regine Anglie matris
regis Edwardi ridmice ad honorem ipsius virginis P.

1.—3. leta *om. A.* — 8. tu B. — 10. hic B.

2.—3. angelus *om. B.* annunciat B. annuntiat O.—4.
sis A.

- 5 te parituram filium ;
 cum pudor virum nesciat,
 cor tunc se plus humiliat,
 et dicis : ' de me faciat
 quod libet rex celestium.'
 10 ergo, cum rex qui radiat,
 te letam sic efficiat,
 sis misero remedium.
3. Secundo, tibi, tribuit
 leticiam, cum tumuit
 alvus divino germine,
 qui cum hoc fructu floruit,
 5 et castitate fronduit ;
 digno vocatur nomine
 vite vitis intermine,
 cuius viva propagine
 nostra propago viruit.
 10 ergo, sic plena numine,
 sis mecum mortis turbine,
 cuius me fragor terruit.
4. Tercio, gaudes libere,
 cum cognatam invisere
 plena iam deo properas,
 et, facto iam itinere,
 5 mater vocaris propere ;
 cum ad cognatam veneras,
 tunc tantum exultaveras,
 quod canticum edideras,
 dulci dictatum federe.
 10 ergo, dans laudes liberas,
 merori meo conferas
 tuo solamen munere.

2.—5. peritura B. parituram O.—6. pudor *om.* B. venum BPO. — 8. *om.* B. dicit A. — 12. refugium B.

3.—2. timuit P O. — 4. tum O. —

4.—7. tantum] enim O. — 9. dicatum O. — 11. me B. — 12. solacium O.

5. Quarto ditaris gaudio,
 cum, laureata lilio,
 gignis intacta filium,
 cuius in puerperio
 5 nullo tristarum tedio ;
 novum experta gaudium,
 digne letaris nimium,
 cum panem cibas civium
 lactis electuario.
 10 per hoc ergo solacium,
 da prolem michi premium,
 cursus completo stadio.
6. Quinto letari decuit,
 cum celi chorus affuit
 deo canendo gloriam,
 et, quam ira detinuit
 5 hominibus innotuit,
 pax firmans amiciciam.
 o tantam habens gratiam,
 quod disponis ad veniam
 quos languor culpe tenuit,
 10 me subleves, ut audiam
 celi canentem curiam,
 que vultu tuo splenduit.
7. Sexto gaudes eximie,
 cum, gencium primicie,
 reges tres tria munera,
 mirram cum auri specie,
 5 thus necnon redolencie
 dona quidem signifera,
 manu ministrant libera
 proli, quam pascunt ubera
 lactis plena mundicie.

5.—3. *vercacia sic* P. — 8. *omnium ut videtur* B. — 9. *lectis clactuario* O.

6.—2. *corpus* B. — 6. *amicicia* A. — 8. *adveniam* PO.

7.—6. *bona* B.

- 10 ergo, per tanta federa,
presens in vite vespera,
tua me lustres facie.
8. Post hec succedit gaudium
quod implet desiderium
Symeonis eximii,
cum vernans plus quam lilium
5 templo presentas filium,
nostri solem solacii,
quem vatis lingua prescii
huius vocat exilii
illustratorem radium.
10 des ergo datrix gaudii
vultum placatum filii
per matris privilegium.
9. Octavo leta gaudio,
repatrias cum filio
Egypti post exilia,
cessante iam naufragio
5 quod pertulit in gladio
innocentum milicia,
quorum pudoris lilia
serta sumunt rubencia
cruoris in rosario.
10 mater ergo propicia,
per horum me suffragia
hoc liberes exilio.
10. Nono gaudens efficeris,
cum quesitum inveneris
natum mater post triduum,
inter imbutos litteris

8.—9. illustratorum O. — 11. vultum] oleum O.

9.—5. protulit O. — 6. malicia *prius* P. — 8. serra P. terra O.
11. liberet O.

10.—4. liberis *prius* P.

5 et testamenti veteris
 iter rimantem arduum ;
 tunc tibi cor mellifluum
 est, eius cum precipuum
 sermonem intellexeris.
 10 per hoc decus irriguum,
 regnum michi lucifluum
 dones post umbras carceris.

11. Dena surgit leticia,
 cum proles vitis regia
 vino fecundat ydrias ;
 aque vinescit ydria,
 5 dans viti testimonia,
 que mentes sanat saucias ;
 vitis hec dans delicias,
 letificando nupcias,
 vite donat indicia.
 10 mater ergo, cum nutrias
 hanc vitem et reficias
 ea sanctos, me sacia.

12. Post hec, gaudes mirifice,
 cum proles premagnifice
 miraculis preradiat ;
 vocis sono salvifice
 5 curans egros, et celice
 defunctos vite sociat ;
 claudio iubet ut saliat,
 et pane quino saciat
 mille plebis famelice.
 10 ergo, cum te reficiat,
 o mater, et afficiat,
 hoc me felicem effice.

10.—5. literis OP. — 8. principium O. *prius* P.

11.—6. sancias O. — 11. — nunc O. — 12. sanctos] cito B.

12.—9. nulle O.

13. Item gaudes uberius
 cum immolatus filius
 leto resurgit libere ;
 gigas currit velocius,
 5 morte teneri nescius,
 caput conculcat vipere,
 mortem novit evincere,
 nos sibi conresurgere
 signum prebens expressius.
 10 mater, hoc leta munere,
 a mortis huius carcere
 me liberes felicius.
14. Novum post ista gaudium
 sentis, cum vides filium
 celi transire sidera ;
 omnis celi fastigium,
 5 transit ut sumat solium
 in dei patris dextera,
 cuius honorant supera
 mundus necnon et infera
 principatus dominium.
 10 mater, ergo, sceptrigera,
 michi mortis in vespera
 da solis tui radium.
15. Post ista, plaudis penitus,
 cum in igne tunc primitus
 lingue ferens ymaginem
 sanctus advenit spiritus,
 5 discipulis dans funditus
 amoris plenitudinem ;
 linguarum multitudinem,
 et verbi certitudinem
 eis donat divinitus.

13.—3. funere B. — 5. marte O. — 7. enovit A. — 8. con-
 surgere A. — 9. peribens P. proibens O.

15.—7. linguatum O.

- 10 mater, per hanc dulcedinem,
meam limans rubiginem,
his me conformes celitus.
16. Celo tandem assumeris,
ubi cum carne crederis
perhenni frui gloria ;
quo cum translata fueris,
5 plus certe prees ceteris
quam solis lux eximia ;
stellis ergo propicia,
hac michi si miseria
te medicantem dederis,
10 mox gemitus leticia,
fletusque fient gaudia,
si sola semel iusseris.
17. Virgo, vena clemencie,
munus exilis hostie,
quod prompsit cor insipiens,
placata sumas hodie,
tue perhennis gracie
participem me faciens.
o stella polum ambiens,
navigantes reficiens,
preluminosa facie
me luminosum faciens,
et noctem hanc excuciens,
ducas ad portum patrie. Amen.

Expliciunt xv gaudia beate virginis edita ritmice ex
dictamine Iohannis de Houedene.

16.—7. stilles B. — 8. in B. — 9. mendicanti sideris B. —
11. figunt B.

Subscr. om. B. quindecim P O.

edita *om.* O.

ritmice *om.* P O.

QUINQUAGINTA CANTICA

Hic scribitur meditatio Iohannis de Houedene, edita ad honorem domini salvatoris et ut legentes eam proficiant in amore divino, et vocatur hec meditatio cantica 50 quod in 50 canticis continetur.

Vox mystice magnificentis dominum salvatorem et invitantis fideles ad laudes illius gloriosas. 1.

1. In laude nunc spiritus omnis exultet,
et leta mens dominum laude sustollat ;
terre nunc teretis compago resultet,
et regia Christum celestis attollat ;
2. Cuius iudicium obscura demergit,
quo rite levatur qui summis hanelat ;
luminis faciem nascentis abstergit,
radiancia solis ora revelat.
3. Lucis in statera staturas appendit,
et eius ad vices elongat accessus ;
nunc morulas eius in longo protendit,
nunc quoque contrahit in arto progressus.
4. Clarus exercitu clarente stipatur,
qui furibundum dimicando depressit ;
dormicionis tegmine tegebatur,
set invasorem excitatus oppressit.

Inscr. clerici regine Anglie matris regis Edwardi P.

4. quinquaginta eo . . . quinquaginta canticis totaliter P.

6. fideles *om.* P.

1.—3. teretis P.

3.—1. stateras P.

4.—1. claretice P.

5. Femur illius plantula violarum ;
lilium vernans lateri copulatur,
facies cuius copia graciaram ;
pectus eius pellicanum imitatur.
6. Loris quasi rinosceros irritatur ;
hunc ad presepe vis amoris annectit ;
solus amans amoribus non iuvatur,
quem ensis amoris ad yma deflectit.
7. Ut unicornis nexibus alligatur,
et caritatis vinculo mansuescit ;
ut flos ex alvo virgule propagatur,
florens ut lilium quod valle candescit.
8. Instar roris illabitur adoptati,
florem gignens et fructuum ubertatem ;
gratis contractat vulnera sauciati,
vinum fundens et olei lenitatem.
9. Manus illius tenditur indigenti,
et cordis a pagina planctus abradit ;
leso pius compatitur innocenti,
qui rethe protensum ut passer evadit.
10. Calculi sacri, domine, portitorem,
nunc hostia cordis oblata placatus,
labiorum nostrorum mitte tactorem,
et emundatorem a labe reatus.
11. Doce cor nostrum cantica tue laudis,
munere tibi proprio placitura,
qui vota supplicium gratis exaudis,
et regna largiris in fine mansura.

6.—1. irritetur P. — 3. non iuv.] iuuanitur sic P.

7.—1. unicornus P.

9.—4. rite A.

Vox deum exultantium in operibus suis et
deprecantium confidenter. 2.

12. Summe suavis domine miserere,
quod solus es venie vena fluentis ;
cordis omnipotens languori medere,
sceleris aufer pondera comprimantis.
13. Tolle de medio cathene ligamen,
ut liberati libertate fruuntur ;
pedi labencium appone tutamen,
ut lubrici gressus in firmo sistantur.
14. Cordis languoribus medere trementis,
et nostre miserie sanes horrorem,
qui latere lavas delicta deflentis,
lucis penitenti donando decorem.
15. Pius esto supplicibus in munimen ;
hostes invadat framea triumphalis ;
tolle discidium et dele discrimen,
ut nos illustret radius eternalis.
16. Quid est homo, qui hominis recordaris,
ut partum cernas pulveris imminutum ?
in cogitatu, domine, profundaris,
qui suo laqueo venaris astutum.
17. Gregi pusillo pascua largientur ;
te tua plantula rorante virescet,
flanteque flores turbine non ledentur,
set neque vinea plantata silvescet.

Inscr. exultantium A.

12.—3. angori P.

13.—3. pedum A.

14.—1. angoribus P. —3. late lavas A. qui latere latere lavas *sic* P.

15.—1. pius] tuis P.

16.—2. param A. minutum A. immunitum *ut videtur* P.

17.—1. pascua plena debentur *ut videtur* A.

2. plunte pubescet P. — 3. flantes A.

18. Vinee sepem dirutam integrabis,
dum recordaberis te vitis auctorem,
quam generoso germine fecundabis,
cuius expelles longius invasorem.
19. Qua gloriaris glorie non est finis ;
meta dulcoris intimi non apparet ;
regio lugubres unguento perlinis,
per quod diluvium doloris exaret.
20. Tui sunt celi, terrea latitudo,
aer, equor retrograde mocionis,
omne vicens, gignencium multitudo,
et qui precellit assecla rationis.
21. Te reverentur sidera matutina,
qui facis celestem dormire concentum ;
per te celum extenditur ut cortina,
cuius habundat gurgite firmamentum.
22. In ascensionem tu nubem elimas,
vertices versans moncium in statera ;
qui solus electos ab ymo sublimas,
tua deiciens virtute severa,
23. Nostri singultus anxii recordare,
cordi ministrans saucio medicinam ;
velis et mentem radio serenare,
quam sursum attollas hoc luto supinam.

Vox deum patrem alloquencium et inducencium
dominum salvatorem. 3.

24. Corda te, domine, rorante virescunt,
et sacros norunt edere cogitatus ;

19.—3. unguente P.

23.—4. hoc luto] hastulo P.

ad instar ligni fructuosi ramescunt,
dum diriguntur celice meditatus.

25. Felix qui verba vivida conservabit,
ut a maculosis his corde recedat ;
suos ad petram parvulos alligabit,
ut pes cordis in invio non incedat.

26. Tua trahit ab invio disciplina,
humili clarum vespere largietur ;
quasi cum prodit visio matutina,
lumen electis celicum orietur.

27. Laus tua, domine, suprema precedit,
affluit et exuberat eminenter ;
immensurabilis mensuras excedit,
recreans cor famelicum affluenter.

28. Christi serotinus nos ymber irroret,
quem in supremum principem erexisti ;
palma nos gratis perhenni decoret,
quem iudicem ab eterno censuisti.

29. Tu gratis ad eum clamantes attendis,
et ipsius locupletas indigentes ;
tu pugiles eius ut stellas accendis,
in eternitatis fulgore nitentes.

30. Ut harundines scintilla discurrent,
in orbe terrarum ut astra fulgebunt ;
omnes in unum te trahente concurrent,
et nata de lumine luce nitebunt.

24.—3. framescunt P.

25.—2. his *om.* A. — 4. corda *prius* P.

28.—3. palma] ut stola P. — 4. quem cunctorum iudicem
providē censuisti A. quam cunctorum ab eterno consuevisti P.

29.—1. grates P.

31. Hos petra mellis celice saturabit,
et tue domus debriabit ubertas ;
hos tua mensa delicate cibabit,
ut vite dapes stupeant inexpertas.
32. Hoc sacrum opus dextere singularis,
qua molem orbis sustines operosam,
qua mutuati facie luminaris
noctem novisti facere luminosam.
33. Aures, o pie, resera pietatis,
et quos offerimus precatus exaudi ;
mitte medelam medice sauciatis,
nosque devotos effice tue laudi.

Vox dei patris ecclesiam alloquentis et Christum
commendantis. 4.

34. Filia Syon cantico iocundare,
laudis offer altissimo cansionem ;
ecce revelo videas salutare,
quod tibi subegit pugnando draconem.
35. Quod diademate te claro coronat,
tuum ut aquile restaurat amictum,
roremque gratis gracie tibi donat,
atque dissimulat tegendo delictum.
36. Gratis egenum liberat a potente,
recte diffiniens in causa pupilli ;
spem sanitatis compluit in languente,
statusque tribuit amena tranquilli.
37. Stolum insignit glorie duraturam,
humeros qua currencium adornabit ;
lauream addet glorie permansuram,
qua triumphantes inclite coronabit.

32.—3. face P.

34.—1. cantica *prius* P.

38. Filias venustatas inde deducet,
et reserabit patrie mansionem ;
quas in celarium dulcoris inducet,
et superaddet glorie visionem.
39. Nonne latus eius lavando defluxit,
nitrum excedens quodlibet in lotura ;
pupilla regalis fluenta produxit,
flosque spinarum palluit expunctura.
40. Rete predatoris confractus infregit,
agno lupum piissimo persecutus,
qui pulverem terre cribrando compegit,
quo triumphante succumbit astutus.
41. Israel ergo subleva cor attentum,
regi te semper applica delicato ;
nomen illius redolet ut unguentum,
et melos eius melleum est palato.

Vox filii de se loquentis et magnificantis electos. 5.

42. Gaudio semper qui sereno lustratur,
cordis altissimus clamores audivit,
et causam meam intime perscrutatur,
ad quem mei cordis medulla sitivit.
43. Lanx equa causam pauperis adequavit ;
iudicium veritas ipsa produxit ;
glorie michi munera cumulavit,
et a luto fecis ad summa perduxit.
44. Et pedes meos statuit in petrosis,
regna donans perpetui dominatus ;
preferens me principibus luminosis,
sceptra largitur celici principatus.

39.—2. vitrum A P. nitrum *conieci*. — 3. deduxit P.

40.—1. recte A. — 3. cribrando P.

41.—1. igitur P.

43.—3. tumulavit P.

45. Caput allidam colubri pavimento ;
squame serpentis fusiles evanescent ;
idra perhenni mergitur in tormento ;
carcere fraudis capita contabescunt.
46. Lateris unda repparo confitentes ;
Syon filiarum squalores emundo ;
obscuratas efficio translucetes,
quas sterilitate fugata fecundo.
47. Ossa simplicium abiecta lucebunt,
quos ad senatum eveho sanctitatis ;
mecum iudicantes in trono sedebunt ;
rectum edicent tribubus adunatis.
48. Sanguinis precium in laudes erumpet,
predaque iubilo reducta vacabit ;
prima libertas cathenata prorumpet,
et ad sublime libera properabit.
49. Sinus manipuli felices implebunt,
et exagitata mensura concrescet ;
michi rebellancium corda merebunt,
quorum ululatibus guttur arescet.
50. Pallio glorie plebs sacra lucebit ;
regni mirabitur splendores eternos ;
vero serenatum se sole stupebit,
et amor effectus cibabit internos.

Vox deprecantium atque magnificantium creatorem. 6.

51. Tibi devotos effice triumphantes,
Et nostra virtutibus vita virescat ;

45.—2. serpentes P.

46.—1. emendo P.

47.—4. adimatis P.

in veris eterni nos orto complantes,
 mentalis ut ortus amene vivescat.

52. Sit cor interna caritate fundatum,
 ut sacre ramos afferat accionis,
 quos non avellant iacula tempestatum,
 neque desiccet facies aquilonis.

53. Vena nos lavet lateris elimata,
 ut mentis substantia nives excellat ;
 facies spinis lilii purpurata
 nos iuste pungendos a spinis evellat.

54. Te nostra paupertas donante ditatur,
 et nobis egestas ditescit innata ;
 te stellifer orbis iubente rotatur,
 cuius est rite mocio mensurata.

55. Globos, lux prima, lucidos illustrasti,
 quibus celorum facies illustratur ;
 innumeros sub numero consignasti,
 quibus et situs debitus adaptatur.

56. Tibi commilitant suppremo rectori ;
 rite depurant aera condensatum,
 tibi que parent unico creatori,
 motum agentes iugiter imperatum.

57. Orbium giros provide commensuras ;
 tempora versas pervia ratione ;
 volubilis machine firmando structuram,
 vices alternas debita mocione.

53.—2. mentes P.

54.—1. ditante dotatur P.

56.—2. consensata *prius* P.

58. Iugum antique comprime vetustatis ;
iugo perhenni contere captivantem ;
proprie ruat laqueo pravitatis,
nobisque laurum tribue triumphantem.

Vox orantium et faciencium mencionem de morte
salvatoris. 7.

59. Victima tibi, domine, cordis clamor,
fragrans affectus, hostia medullata ;
in te directus, inclite, mentis amor
tauros transit et pingua commactata.

60. Verbi tui relacio salutaris
sacrum parvulis largitur intellectum ;
semita tua semita regularis,
filios ducit Israel ad directum.

61. Te genus, domine, depressit ingratum ;
dextera tunicam funesta deponit ;
celorum omni detraxit ornatu ;
vultum aquiloni florentem exponit.

62. Terre potentes simplicem invaserunt ;
ut leo vorant abditus in secretis ;
ense linguarum intima transiecerunt,
et missa sors vestem divisit athletic.

63. Simplicem acies mucronis invadit ;
lapidem findit alapa preciosum,
livetque facies qua cesor abrasit ;
sidus obumbrat nebula radiosum.

58.—1. copme *sic* P.

59.—3. mortis A. — 4. tauris P.

60.—2. largitur parvulis P.

61.—4. florere A., floris P. florentem *conieci*.

64. Verticem angit acies agitata,
et furit in flore punctura spinalis ;
cruore flagellis rubescit arata
caro quam fudit virgula virginalis.
65. Probra, risus ut iacula iaciuntur,
dum querunt vaticinia venatores ;
ora velatis oculis illuduntur ;
sceptrans harundo stimulat irrisores.
66. Clamide vestit rubea spoliatum
frendens impietas succensa furore ;
genu magis exasperat incurvatum,
derivato dedecore de decore.
67. Rivi rubentes rapide gradiuntur,
chateractarum additu reserato ;
gene regales alapis atteruntur ;
vultus elanguet capite captivato.
68. Manus innocuas punctura corrodit ;
palme candentes sanguine rubuerunt ;
cuspis vestigia limata confodit,
que vite viam posteris ediderunt.
69. Glorie rex, inglorius inveniris,
dum laudis materiam lacus abscondit ;
princeps, servili habitu inveniris,
et fovea florem cavata recondit.
70. Quid est quod ut agniculus obmutescis,
velut ovis ad victimam deportata ?
quasi nubes cum preterit evanescis,
et lingua non est in iurgio relaxata.

71. Mensam tuam absinthium adimplevit,
calicem tibi lacrima commiscente ;
uberem uvam dolatura delevit,
morte vitam atrociter impingente.
72. Lancea latus eliminata transiecit,
et spina secretum immissa rimatur ;
petra transfossa lociones eiecit,
et vultus Syon filie candidatur.
73. sic nares ydre, domine, penetrasti ;
Sic Leviathan extrahis aduncatum ;
sic eius hamo guttura perforasti,
pede conculcans compede captivatum.
74. Aspis et leo pavimentis equantur ;
proprio perimitur ydra squalore ;
imo reconditi thesauri monstrantur,
et mors invehitur in mortis auctore.
75. Qui solus in sede supera sublimaris,
regni magnifici nos sceptro defendas ;
leta nobis post tristia largiaris,
et laudis pro cantico regna rependas.

Item vox orantium et faciencium mencionem de
dominica passione. 8.

76. Qui in pressura merito reclamaris,
cordia languoribus afflicti medere ;
veniam, vena venie, largiaris ;
vota mentis que tribuis intuere.
77. Velut in petra ferreo pugillari
tuos corde nostro conscribere sermones ;

72.—3. locionis A.

73.—2. extrahis P.

74.—1. adequantur A.—2. premitur A P. perimitur *conieci*.

mencium thura congreges in altari,
et sacras adde manibus acciones.

78. Nostri te rabies delicti delevit ;
rei torquet miseria redimentem ;
in te piissimo punctura desevit,
et copulavit impiis innocentem.
79. Pocula nubunt fellea condimento ;
virus amarum additur amatori ;
morti nil debens, interis in tormento;
pena torqueris debita transgressori.
80. Vertex spinis penalibus obrigescit ;
clavi torquentes fodiunt in profundo,
et caro flagris nivea purpurescit ;
planctu luget leticia gemebundo.
81. Velut ad carnificem agnus allatus,
vim mutescendo sustines impugnantis,
et velut umbra cum declinat ablatum,
falcis exares impetu resecantis.
82. Vultus tuus obprobriis opperitur,
et lumen in limum gens ceca proiecit,
corque liquescens anxius inanitur ;
robur ut testam clibanus arefecit.
83. Derelictus es longius a salute ;
te contumelie probrose latescunt ;
gene vernantes fletibus involute
ictu cedencium avulse livescunt.

80.—3. flagellis A.

81.—4. fascis P. exarescet A.

82.—1. reperitur *prius* P. — 2. ceta P.

83.—4. amisso P.

84. Quis strepitus tui clamores audivit,
quis intellexit gemitus emanantes ?
quis anxiatum vel in verbo linivit,
quisve genas absterserat irrorantes ?
85. Clamor effusus veterum ascendebat,
quem levis auris audientis admisit ;
set clamor tuus, domine, perstrepebat,
et te percussio cedentis allisit.
86. Floris expansi gloria quo recessit ?
vultus cur pallet flosculi liliaris ?
fons aque vive saliens exarescit ;
splendor expirat unici luminaris.
87. Cur vino pulcrior pupilla defecit,
et decor agri turbine comprimatur ?
latus eburneum punctura traiecit,
et rosa spinis regia lividatur.
88. Iubar amenum tenebre contexerunt ;
vitam morituram vis mortis invadit ;
in diem verum tenebre proruperunt,
et atra nox solis splendores abradit.
89. Sputis exuberans plus luto vilescit
flos quo celestis regia serenatur ;
lator iusticie languore marcescit ;
costa candoris lancea rubricatur.
90. Quis probra, risus, alapas, inundantes
tenera sanguinis in carne sudores,
spine morsuras undique rubricantes,
et quis innumeros affatur anguores ?

84.—3. auxiliatum A.

87.—2. conturbatur P. — 3. transiecit P.

89.—4. lancia rubicatur P.

91. P oprius, domine, te zelus attrivit,
qui tuo mitigas dolore lamenta ;
te pena suavem acerba contrivit,
et timoratum applicat ad tormenta.

92. Hos cordi nostro suggere meditatus,
et dulces in nobis accendas ardores,
ut tuo noster sanguine renovatus
ad sacros spiritus aspiret odores.

Vox Christi fidelem alloquentis et mortis sue memoriam
inducentis. 9.

93. Ad vite verba Israel cur obduras,
et, filia Syon, quid frustra contendis ?
ad instar aspidis cur aures obturas,
adipemque parabole non attendis ?

94. Sed nunc in domo patria ne moreris ;
plebis tue memoria non occurrat ;
ad te clamantem avide contempleris ;
hinc mentalis intuitus non accedat.

95. Te fauces vocantis stridore raucescunt ;
voces elanguent in excelsis evecte,
et regie fletu maxille madescent,
cedencium ictibus ultro porrecte.

96. Alapa facies cedente rigescit ;
latus infligitur punctura cruentum,
proprio vitis sanguine purpurescit,
et cruor uve rubricat indumentum.

91.—1. propius A.

93.—1. cum *prius* P.

94.—4. metallis abscedat P. accedas A.

96.—1. scindente P. — 2. infringitur P. — 4. vite A.

97. Attente cervicem attende supinam ;
vultus considera pallore conspersos ;
morte multari respice medicinam,
et leto lucentes aspectus immersos.
98. Vultus suavissimos pallor obducit,
et furit in flore vernante lesura ;
in purpura rose livores inducit
anxie seviens in agno punctura.
99. Agri flos pleni turbine sepelitur,
et decus in dedecore delitescit ;
robur diripitur, lux luto linitur,
species spuitur, et vita vanescit.
100. Lilium leditur, flos vernus exaret ;
mare translucens mergitur in obscuris ;
turbine tacta viola non apparet ;
rosa languescit saucia dolaturis.
101. Floris eterni species evanescit,
quem horrida deprimunt sputa vernantem ;
in orto spinetum vernali silvescit ;
vitem obtruncat acies hilarantem.
102. Mitis moritur, firmitas infirmatur,
sidus subducitur, plebs ceca delirat,
primus premitur, inclitus inclinatur,
summus substernitur, excelsus expirat.
103. In visu livoris, o Iuda, festines,
et catheractarum tumultus attende ;
ad arche fenestram te rogo supines ;
ad plage tumores aspectus extende.

97.—1. Attende P. — 4. luto P.

98.—2. rosura *prius* P.

101.—3. vernale A.

103.—2. accende P.

104. Mundacionem videas humerorum ;
vide rupturam lateris irrorantem ;
in immoracionibus angelorum
cordis attendas oculo conversantem.
105. Pressus in pressura suspiro raptoris,
qui non confringo calamum conquassatum ;
grandescit ut mare vorago doloris ;
cor laniatur anxius agitatum.
106. Mentem commoveat mors gratis assumpta.
quid enim dulcius quam vite commori ?
mors tui morientis erit absumpta,
viteque vives, si expires amori.
107. In petre perhenni caverna moreris ;
ale nutrientis in umbra quiesce,
et ut in iubilo perhenni leteris,
vivaci virtutum thesauro ditesce.

Vox orancium deum patrem et magnificancium
salvatore. 10.

108. Sedibus, domine, beatis insertus,
tela tortoris livida non timebit ;
clipeco tue virtutis oppertus,
ydre dolosa iacula non horrebit.
109. Non formidabit agiles ad predandum,
non leonem, non colubrum annulosum,
qui si vasa resumpsit ad bellandum,
spiculum in se retorquetur exosum.
110. Ydram te timens, domine, conculcabit,
qui vere turris Israel appellaris ;

104.—2. inde A. — 3. minoracionibus P.

107.—4. detesce P.

108.—1. edibus *sic* P. misertus A. — 4. ololosa *prius* P.

109.—2. analosum *prius* P.

eius ut lumen tenebra radiabit,
exitus eius ut pupilla solaris.

111. Tetre cohortis non timebit accessus,
quem tenebrarum cunei non tenebunt ;
eius ut aurore fulgebit incessus,
quem dire noctis tenebre non terrebunt.
112. Sinus adimples premio beatorum,
quos tue cibant epule faciei ;
quibus adauges munera premiorum,
nec tamen obest copia saciei.
113. Ducem eorum principemque sustollis,
hominis tibi filium confirmatum,
quem desuper Libani cedros extollis,
et super alta capita summitatum,
114. Eius ad nutum universa concurrunt,
omnia cuius dicioni subduntur,
quo moderante momenta discurrunt,
et seculorum tempora protenduntur.
115. Lucis proportio librata procedit,
et tractus horarum statera coaptat ;
ipso iubente pelagus reaccedit,
quod ad recurrendum iterato reaptat.
116. Iubilum docet sidera matutina ;
filios dei dat in laude peritos ;
mentales affectus erigit ad divina,
sacro sanctitatis unguento linitos.

111.—1. tetri P.

112.—4. cibat A.

116.—3. effectus A.

117. Ortum orienti revelat aurore ;
in ambitu poli conducit Arcturum ;
ipsum attendunt sidera cum tremore,
qui se solus prenoverat oriturum.
118. Dies vite prenumerat ordinatos ;
hominum ditat viscera ratione ;
orbes meabiles mensura locatos
debita iubet currere mocione.
119. Terream firmam medio gravitatem,
ut centro decenter locata firmetur,
cuius humectant equora siccitatem,
lampasque solaris algori medetur.
120. Cuius vapor ad ardua sublimatur,
qui nunc in pluvia fluendo liquescit ;
nunc in nivis coagulo condensatur,
nunc constringente frigore grandinescit.
121. Ipse redundat equoris altitudo,
quod lune motui regentis obedit,
cuius nunc ingens effluit amplitudo,
nunc minuendo reversura recedit.
122. Fetu venustat proprio parientem,
humumque flore filio fecundatur,
qui matri vultum exhibet arridentem,
tenera cuius facie venustatur.
123. Ipso nunc norunt Pleyades apparere,
nunc sub telluris tegmine delitescunt ;
nunc austri nequeunt secreta latere,
cuius accipitres doctrina plumescunt.

117.—1. amore P. — 3. accendunt P.

118.—1. premunerat P.

120.—4. constringete sic P.

124. Ipsum emissa fulgura reverentur,
qui predas aptat venatrici leene,
catuli cuius epulis adimplentur,
quorum ad sanguinem laxantur habene.
125. Girum atterere valebit Arturi,
qui pluvie stellas, cum libet, abducit ;
hostis infringit robora ruituri ;
hora luciferum provisa producit.
126. Ipsum rinoceros servire deposcit,
cuius ad arandum in loro ligatur ;
ubi lux habitet de plano cognoscit,
qui nivis thesauros profunde rimatur.
127. Pauperi parcit, erigit incurvatum,
leso se plum exhibet adiutorem,
vinctos educit, erigit intricatum ;
proprio ligat laqueo venatorem.
128. Laus nobis eius nectare plus dulcescat,
qua celi semper regia gratulatur,
ut hoc nubiloso transcurso diescat,
et vera nobis claritas oriatur.

Vox orantis et ultimum iudicium recordantis. II.

129. Summe celorum summitates audite,
prudenter ascultes, o tellus attendens,
igne terribili subiecta vorante,
venturus est dominus iuste contendens.
130. In combustionem caminus urebit,
et in fornace latitudo mergetur ;
cordis ad publicum abyssus prodibit ;
oculis liber cordium ingeretur.

124.—3. calculi P.

125.—1. arcturi P. — 2. stella P.

126.—1. ipsi rinosc. P.

131. Flabrum horrores excitabit in girum ;
moncium rota fundamenta stupebunt ;
ut cera cum defluit, saxa fundentur ;
terra tremiscet et excelsa moerebunt.
132. Montes adveniet in libra componens,
et calix in orbem fundetur horroris ;
grandi terrore framea fulminante
vibrata percuciet hasta furoris.
133. Tela velut ymber ignita fundentur ;
freti volumina succensa manabunt ;
fulgur exiliens subiecta consumet ;
capita flamme moncium incurvabunt.
134. Nunc ubi latebunt cervices elate,
cum quasi stipula perversus arescet ;
fortis ut folium vernale scindetur,
et staturosus pariter evanescet ?
135. Quo recondetur modicus expavescens,
dum capita principum ira calcabit ?
collis opperiens trementi placeret,
cum examinatrix lanx sancta probabit.
136. Verbum velut herba fulonis abradet,
et gigantea robora premebuntur ;
impios estuans caminus urebit,
et pii refrigerio letabuntur.
137. Dum apparuerit directe contendens,
quis retrovertet robora quadrigarum ?
quem non concuciet aspectus horroris,
quando tremebunt cornua columpnarum ?

133.—2. manebunt A.

134.—1. Tunc P.

136.—1. fullonis P.

138. Dominus autem aderit ulcionum,
et edos a pascuo vite fugabit ;
turmas electas evehet in excelsa,
quas sui vultus radio perlustrabit.

Vox iterum loquentis de eodem. 12.

139. Quis non timebit iudicem eminentem ?
quis in occurso tam horrendo perstabit ?
aures inficiet formido tubarum ;
guttur arescens anxius ululabit.
140. Stridor sonabit dencium admirandus ;
motus obibunt orbium oberrantes ;
orbis obstupescunt potentis avulsi ;
se mirabuntur devio declinantes.
141. Sidera domos debitas non agnoscent ;
chorus astrorum inscius hesitabit,
et machine moles commote tremescent ;
axis altissimo minante micabit.
142. Polus Teriones stupescit abire,
et molem mirabitur ordo supinam ;
Pliades loca debita non agnoscent ;
girus minabitur Arthuri ruinam.
143. Orbis astriferi meatus arescet ;
dulces concentus orbium expirabunt ;
fabrice moles estibus immergetur,
orbisque compaginem flamme turbabunt.

138.—2. apascua *sic* P.

140.—2. abibunt. aberrantes P. — 3. patentis A.

141.—1. domus P.

142.—1. adire P. — 4. arcturi P.

143.—3. *annon legendum* effervescet ?

144. Solida machine compago tabescet ;
versatilis orbium girus abibit,
et indignacio plus ense vorabit ;
ad instar enim furis furor exhibit.
145. Dies ire, caliginis, et horroris,
eiulatus et impetus irruentis,
metus, mortis, mesticie, tenebrati
ignis, ardoris, clibani comburentis.
146. Felix, quem tuus impetus non allidet,
et quem vorago non invadet horroris ;
a tremebundo non timebit auditu,
cum transnataverit fluenta furoris.
147. Domine, delectabile David germen,
placabilem nobis te semper impende,
tuque quos suggeris precatus exaudi,
et lauream nobis pro laude repende.

Vox miserias humanas rememorantium et sub nomine
Davidis ipsum inducencium. 13.

148. Cordis, altissime, clamores attendas ;
iam aciem tenebra mentis obtundit ;
in lubrico labitur pes cordis incedens,
set et error pedum progressus effundit.
149. Substanciam nostram recondit harena ;
falce vita nostra scindente declinat,
et verticem nostram tempestas obducit,
dum accelerando fluenta propinat.

144.—1. tapescet A.

145.—3. tenebrarum P.

Inscr. om. et A.

150. Sinus cineribus en meus habundat ;
carnis ut nebula vanescit afflatus ;
celeres vincimus currendo cursores,
set et aquilarum eundo volatus.
151. Telam cum nascitur sic carbo corrodit,
ut operis finem non expectet incepti ;
porro se lumini caligo commiscit ;
densa sunt visus tenebra circumsepti.
152. Invium solitudinis iter nostrum ;
mansio nostra fovea structionum ;
bestie nobis avidè comminantur,
et ad nos inhiant maxillè leonum.
153. Numquid in eternum nos ira consumet,
et nos innata vanitas evastabit ?
vineà numquid generosa silvescet,
et inimpluta penitus expirabit ?
154. Quo tua vetus pietas iam devenit,
quo sanctum David, domine, iuramentum ?
eius mansuetudinis recorderis,
et mitiga mentis compuncte lamentum.
155. Caput elatum lapide laniavit ;
puer vicit quem prelia docuisti ;
parva loricatum in funda deiecit,
dum pii femur pugilis accinxisti.
156. Cervices in petra confregit elatas,
litemque lapillus decedit harene ;

150.—1. eu noster P.

151.—3. porro] nostro P. — 4. iniant P.

154.—2. Davidis *ut videtur* P.

sancta simplicitas deiecit astutum,
et rupte ruerunt furentis habene.

157. Sic pius impium ad yma prosternit,
laudis tue materia dilatata,
laudis cuius exuberat incrementum,
et est super celos sublimis allata.
158. Libera nos in dextera salutari,
considentes in brachio principatus ;
angues a nobis predatoris avellas,
nostrique cordis dirige cogitatus.
159. Mentis excessum erigas in sub'ime,
ut ad montanam apicem attingamus ;
ut in vivaci pascuo commorantes,
vite perhenni visione vivamus.

Vox fidelium supplicancium et narrancium astucias
inimici. 14.

160. Ad nos attende, domine presuavis ;
ad nos exterminandos hostis intendit ;
sagax continuus capturis anhelat,
et alas ad predam veloces extendit.
161. Unguis illius dirumpendo durescit ;
scamarum fusilium scuto munitur ;
segetem inde sibilando prosternit ;
botrum et vitem avide demolitur.
162. Laqueum aptat abditum in obscuris ;
retlie velut auceps dolosus explorat ;

157.—1. ad impium P.

159.—3. pascua P.

160.—2. exterminandum P.

161.—2. sonamarum sic P.

eius equorum ungula quasi silex,
bellicos eminus congressus odorat.

163. Simplici fortiter minatur astutus ;
plenum exhaurit et prosternit inanem ;
se bibiturum flumina non stupebit ;
estimat etenim glutire Iordanem.
164. Solis aspectibus decora denigrat,
et viatorem venenatus affatur,
et ut spem ipsam desperatus extinguat,
transeuntis calcaneo comminatur.
165. Modis ut noceat est mille perdoctus ;
in calami dormit secreto madentis,
et quasi lignum reputat arefactum,
ferrum ad instar palee defluentis.
166. Cor eius arens induratur ut intus,
et aurum ut lutum sub ipso mollescit ;
celer a saggitario non fugatur,
cuius ut ferrum cartilago durescit.
167. Haste vibratorem te nonne deridet,
sub quo solares radii prosternuntur ;
a giro dencium terrores educit ;
eius ex ore nam flamme funduntur.
168. Domine, dic quo modici delitescunt,
et gregis quem movebit cura pusilli ?
nonne te, vena venie salutaris,
qui spacio contines cuncta pugilli ?

164.—3. opem A.

165.—1. noxat P.

168.—1. delitescunt P. — 2. pusille *prius* P.

169. Illudes in illusione formato ;
 molares illius micatos avelles ;
 eius in auras cornua ventilabis,
 quem cathenatum incurvari compelles.
170. Apprehensus in gladio non subsistet,
 cui nec thorax sed nec hasta valebit,
 quem tuis etiam ligabis ancillis,
 sed et pellis eius sagenas implebit.
171. Nos quasi pupillam benigne conserves,
 quos pio lotos sanguine gratularis,
 et, donec a luti caverna levemur,
 celico nos munimine tuearis.

Vox ecclesie Christum alloquentis, commendantis
 pariter et orantis. 15.

172. Iter applana, domine, pedi meo,
 et alas umbratiles benignus ostende ;
 venie vena, venie recorderis,
 et michi portum naufraganti protende.
173. Te portas ereas rumpente confringam,
 telaque teram livida tenebrarum ;
 cetus horribiles ut cera liquescent,
 quorum sit calix spiritus procellarum.
174. Agmen immittis compede venenosum ;
 hamo voracem extrahis aduncatum ;
 ydre cervicem pavimento collidis ;
 pede tyrannum conteris incurvatum.

172.—2. umbraciles *sic* P.

174.—4. admicatum *sic* P.

175. Latera michi loricata prosterne ;
agmina rumpe latera malignantis,
lumine siderum qui choros insignis,
faciem solis efferens illustrantis.
176. Precipis orbes rapide remeare,
quorum modificatur mensura meatus ;
imperas humum pendulo ponderari,
quam lucidus florum depingit ornatus.
177. Gurgite refluo mederis arenti,
ut humus unda fructibus onustetur,
pastus ut afferat suaves alendis,
quibus esuries ieiuna cibetur.
178. Celum plicas volubile quasi librum,
secli volumen redigens ligatura ;
tempora consuis et vices alternas ;
momenta disponis in ictu lapsura.
179. Quis tua, domine, miranda narrabit ?
tuorum en operum gurges exundat ;
nusquam scienciam mensura metitur,
que se perhenniter latando profundat.
180. Da michi mirram digitos distillantes ;
cor michi vigil tribue dormienti,
ut te repperito nesciam eiulatus,
qui compararis hinnulo accurrenti.
181. Funibus tibi caritatis annectar,
et tibi iungar spiritus unitate,
ut sacre laudis pallio me decores,
et tue domus debries ubertate.

176.—3. in peras A.—4. depungit P.

177.—3. afferet A.

178.—2. sede A.—3. consius *sic* P.

180.—1. murram P. stillantes A.

181.—3. laudes *prius* P.

Vox fidelium orantium et supernam Ierusalem pro
modulo recordantium. 16.

182. Atria tua, domine, gloriosa
supremaque regia laude resultat ;
celica civitas letanter exultat,
et tota preradiat auro formosa.
183. Portis sublimibus smaragdo virescit,
et parit carbunculi carbo fulgorem ;
facies exhibet saphiri decorem ;
lapis topazion in giro fulvescit.
184. Claro parietes berillo transparent,
quorum confirmat adamas fundamentum ;
edibus aptant ebora tegumentum ;
salubres onichini vultus apparent.
185. Turres in arduo cedrine tenduntur,
cipressus laquearia concathenat ;
fons sui cursus impetus non refrenat,
qui ruentes de Libano gradiuntur.
186. Flos non inficitur marcure vernalis,
leta temperies oblectat odore ;
leni refrigerat oliva liquore,
candor arridet lilii virginalis.
187. Ibi respirat prelatura rosarum,
crocus et aloes mixtura redundat ;
nitrum cinamonum et nardus habundat,
celice livent folia violarum.
188. Clibano cives caritatis ignescunt,
blandissime facis ardore lucentes ;

182.—1. Itria sic P.

187.—3. cinamumum P.

glorie principem eterne videntes,
igne prelucido lucendo fervereunt.

189. Torrens affectus recreat ubertatis,
sitim voluptas saciat et accendit ;
mens ad hauriendum se semper extendit,
dum non inherent tedia saciatis.
190. Quo cubat meridie sponsus explorant,
ex cuius aspectu pinguescit affectus ;
dum venter est sponsi saphiris invectus,
et mirram tornatiles manus irrorant.
191. Nullo te vident termino limitante,
quorum dilectio mensuras excedit ;
laudis ab eis actio non recedit,
que te resultat iugiter acceptante.
192. Horum tu virtus, caritas unitiva,
laus vera, vite gloria permanentis,
dator et donum gaudii non labentis,
lumen illustrans, visio repletiva.
193. Sanitas, salus, iubilus eternalis,
sinus habundans, copia premiorum,
vite columpna, firmitas eternorum,
ocium et connexio spiritalis.
194. Acies, domine, iam nostra caligat,
cum tue splendori se domus immiscit,
et cor anhelans ad superna gemiscit,
quod ad infima limi pondus alligat.
195. Sed tu qui celis premines universis,
et scepra Ierusalem summe gubernas,

189.—3. hauriandum P.

194.—4. luti P.—lini A.

sedes in celis prepara sempiternas
nobis hac carnea caverna demersis.

Vox fidelium plangencium et exorantium deum
patrem. 17.

196. Mucro nos, domine, cedendo confodit,
nosque prosternit framea ferientis ;
turbo nos mergens deicit in tormentis,
scelusque proprium premendo corrodit.
197. Victima tuum non impinguat altare,
thus de saba et oleum non donantur ;
timpana laudis anxie lamentantur,
cythara nequit gaudia revocare.
198. Festi solempnitas instanter emigrat,
iubilis cordis pristinus inanitur,
et preciosum tinea demolitur,
et mane serenum caligo denigrat.
199. Gaudia velut sompnum evolarunt,
seges aret que placide germinavit,
et semen ales irruens asportavit,
orteque spine segetem obtruncarunt.
200. Tempore messis manus nostre pigrescunt,
sed neque colligunt dum tempus aspirat ;
et vite volatilis flatus expirat,
umbre volutando diurne vanescunt.
201. Domine, te deficimus increpante,
onusque proprium cervices inclinat ;
vultum confusio diffusa supinat,
mente torquemur conscia comminante.

Inscr. deum patrem exorantium P.

196.—4. selus *sic* P.

197.—1. impingat A.

198.—4. mare P.

201.—2. honus A.

202. Num in examine figmentum astatit,
numquid favilla turbine conquiescet ?
numquid avulsa stipula reforescet,
et furens aura fluida non turbabit ?

203. Mitiga, domine, furoris horrorem,
ne magis in cibum nos ignis assumat,
opusque dextere ne flamma consumat,
tui salutaris ostende dulcorem.

204. Te protegente, domine, protegamur,
choro sacrorum civium adunandi,
ut dape vultus celice saciandi,
alarum tuarum in umbris alamur.

Vox inducencium erepcionem filiorum Israel ad
literam et exprobrancium ingratitude eorum. 18.

205. Hac valle lugente, domine, consoleris,
Iudeque flentis mitiga cruciatus ;
lapis es enim angulo cementatus ;
ruine parietum recte mederis.

206. Tuo potentes populo subiecisti ;
gregis exigui te cura tenebat,
quem tua virga mansuete regebat,
quem quasi pullos aquila nutruisti.

207. Gurges gregem tuum divisus ostentat,
dum lubricos gressus dat unda securos ;
labilis unda cementatur in muros,
se gratis harena calcanda presentat.

208. Te duce, via sternitur in profundis,
et freti fluentis harena nudatur ;

202.—1. Dum A.P. num *conieci*,

203.—2. iugis P.

207.—4. calcandi P.

gregis itinera secura miratur
sequens exercitus mergendus in undis.

209. Ut plumbum in ymo quadrigae feruntur,
fluctus premunt cerulei loricatos ;
cetus absorbent maria conglobatos,
qui fluidi gurgitis in ymo sternuntur.
210. Turma preambula columpna letatur,
et celi mortalibus manna propinant ;
esce famelicos sacrate saginant,
pane mortalis celico saciatur.
211. Cibi pinguescunt viscera novitate,
petre scientes fluenta fecundant ;
castra volucris repleta redundant,
quibus aluntur viscera delicate.
212. Legis errantes regulant instituta,
robur ut umbra principum evanescit ;
in lactea Israel terra ditescit,
limitante funiculo distributa.
213. Vineam rami nobiles ornavere,
que post labruscas fuerat editura ;
non enim erat germinis ei cura,
cuius labruscas intima protulere.
214. Usus abiecit sarculi resecantis,
ymbrem arens serotinum non exposcit ;
stillas alentes languida non agnoscit,
manum non optat morbida medicantis.
215. Nostri benigne, domine, recordare,
nos et a grege separa reproborum ;

209.—1. quadriga P.

211.—1. Sibi A.

computa nos in numero filiorum,
sacrumque nobis exhibe salutare.

Vox in Christo confidencium et alloquencium
ecclesiam. 19.

216. Sede qui regnat supera nos salvabit,
firmo cuius munimine protegemur ;
in desertum de cetero non ponemur,
et pes noster in invio non errabit.
217. Terminos nostros vastitas non invadet,
nostra predonem mansio non timebit ;
portas nostras laudacio continebit,
et gaudii cumulus fletus abradet.
218. Rotam solarem nebula non abscondet,
perfecta videbitur rota lunaris ;
solque nitebit glorie singularis,
quem peplum noctis latere non recondet.
219. Tu Syon, ergo, filia, gratulare ;
laudis offer altissimo cantionem,
qui tibi submittit vincenti draconem,
nec te desistit prelio roborare.
220. Qui te ciclade deaurata decorat,
tuo se gratis consuit indumento ;
qui te perlinit pietatis unguento,
et ymbre te gratis salutis irrorat.
221. Qui tuis auget turribus ubertatem,
et tibi medullam frumenti largitur ;
qui tuis pacem terminis impertitur,
tibi ministrans aquile novitatem.

216.—2. numine A.P.—4. in om. A.

217.—1. invadit *prius* P.

219.—1. ergo] igitur P.

222. Qui tibi munimen in petra profundat,
 clipeis mille strenue roboratum ;
 qui tibi consuit virtutis ornatum,
 et tibi iugiter serenus habundat.
223. Qui quasi fenum resecat adversantes,
 et plaustrum malivolos rota confringit ;
 atria tibi luminosa depingit,
 et sedes alto lumine radiantes.
224. Quid igitur ei pro tanto rependes,
 que victima suum altare replebit ?
 num cruor ovis iugulate placebit,
 hyrcos aut ei commactatos impendes ?
225. Numquid addetur hostia mugentum,
 taurique placebunt ad yma prostrati ?
 cordis holocaustum requirit oblatus,
 mentisque respicit compuncte lamentum.
226. Manus in messe commendatur attenta,
 hircos devocio serena preceedit ;
 compunctum cor vitulos cesos excedit,
 et pure simplicitas mentis armenta.
227. Igitur ei adhibe cogitatum,
 cui iungaris spiritus unitate ;
 fontes ipsius visita delicate,
 ut sacieris latice voluptatum.

Vox predicantis et fidelem alloquentis et monentis. 20.

228. Christo subiecti iubilo iocundentur,
 mentis extollant aciem ad superna ;
 ex his caducis transeant ad eterna,
 ut a spelunca lutea liberentur.

222.—1. munimine inpetra P.—2. 1000 A.

223.—3. depungit P.

225.—1. mugientium A.

229. Ventus iniqui gaudia ventilabit,
vie iustorum prospere dirigentur ;
ut cinis in aura pervii spargentur,
et iustos firmissima petra firmabit.
230. Pectus ut carbo subdolum enigrescet,
ut spatula palme conversi floreant ;
proprii pravum laquei detinebunt,
iustus ut splendor sideris enitescet.
231. Ut flos exciduus perversus arebit,
iustique tanquam lilia germinabunt ;
vultus iniquos fovee denigrabunt,
sanctus ut odor balsami redolebit.
232. Israel ergo bravium apprehende,
sinusque tuus premiis intumescat ;
et ne caritatis flamma tepescat,
aciem verbi penetrantis attende.
233. Sacra velut aurum precepta conserves,
ac in vivaci pascuo commoreris ;
et ut in fame languida sacieris,
sinu capaci premia coacerves.
234. Commutationis optande memento,
qua lux donabitur pro luto iocosa,
stola pro fletu tedio radiosa,
diadema pro pulveris indumento.
235. Flos pro favillis, unctio pro tortura,
et pro tenebrarum lucerna squalore,
lira pro luctu, pallium pro merore,
et vita pro morte mordente mansura.

229.—3. p(er)visi sic P.

233.—2. pascua P.

236. Ad cenam ergo te vocantis hanela ;
fontis hauri delicias inundantis,
quo more cervi properes estuantis,
ut vera donetur languenti medela.

Vox orantis et Christum mistice atque magnifice
commendantis. 21.

237. Ad te vociferor e valle ploratus,
princeps eterne glorie singularis,
aures inclina misero miseratus ;
et post has umbras lucida largiaris.
238. Apud te semper pietas enitebit,
fons suavitatis eterne redundat ;
mendas horribiles lotura delebit,
que super nivem confitentes emundat.
239. Nives te, domine, lavante precedam,
pes te ductore amplius non errabit ;
predonem etenim reduces in predam,
plebsque reducta gaudio iubilabit.
240. Veteres ad te, domine, clamaverunt,
patres nostros propicius exaudisti ;
te liberante turbines evaserunt,
hostium quorum cathedras evertisti.
241. Numquid in suo robore valuerunt,
et manus eos propria sublimavit ?
num regionum principes iececerunt,
et sua virtus populos expugnavit ?
242. Pocius te propicio liberantur,
teque vincente spoliis intumescunt ;

238.—3. locura sic P.—4. emendat P.

242.—2. intumescunt P.

mei nunc ergo gemitus audiantur,
voces exaudias que luctu liquescunt.

243. Solus es summa caritate mirandus,
luminis lux intermina radialis ;
torrens amoris, fluvius approbandus,
fons in Eden prosiliens eternalis.
244. Venie vena, regia speciei,
stola candescens, diadema decoris,
regnum, rex, sponsus, mansio requiei,
fulgens sol glorie, piscina splendoris.
245. Ramus, flos, fructus, vinea virginalis,
panis vite, suavitas expectata,
iubilus cordis, puritasque mentalis,
actus perpurus, veritas humanata.
246. Luminis candor, vitreum ingens mare,
mons in supremo vertice stabilitus,
sidus excellens, celebre luminare,
princeps eterna gloria redimitus.
247. Virge flos vernans, lilium inalbescens,
celice lucens viola delicata,
caritas vera iugiter incalescens,
rosa rubore regio purpurata.
248. Manna vivificum, ros vellus irrorans,
petra restaurans gurgite sicientes,
Libanum cedrus preelecta decorans,
manu robustus eruens arescentes.

242.—4. queque P.

243.—4. edem A.

245.—1. namus A.

246.—1. caudo *sic* P.

247.—2. livens A. lumines P. lucens *conieci*.

249. Lapis excisus, species electrina,
 premium vite, premium oppressorum,
 mors nostre mortis, morbo medicina,
 saucio salus, laurea laudatorum.
250. Gigas nature gemine federator,
 vite principium, fax ignis ameni,
 rex et sacerdos, misero mediator,
 primi mel diluens amara veneni.
251. Melos et laudis sempiternae problema,
 lira salutis largiens armoniam,
 fiala fundens, cantici dulce thema,
 triplicem implens iubilo ierarchiam.
252. Hanc stillulam laudis assume placatus,
 et summe benignus adesto merori ;
 manu distillantes absterge ploratus,
 meque salvifico connecte splendori.
253. Sinus assumat muneris incrementum,
 quem exagitata mensura fecundet ;
 quem glorie ditet celestis augmentum,
 ut michi spendoris abyssus inundet.

Vox deum orantium et invocantium presidium
 angelorum. 22.

254. Summe munimen, domine, salutare,
 respice nos de solio principatus,
 et pro Christo tuo lamenta solare,
 nostre gratis miserie miseratus.
255. Contra nos triplices sunt turme compacte,
 et cor a vultu deficit irruentis,
 roburque nostrum ut recentis in lacte,
 visus noster ut butirosa suggentis.

256. Nobis exercitus trans mitte micantes,
duces eximios ut frustra flammaram,
turmas ameno lumine rutilantes,
agmen irradians ut turma stellarum.
257. Vexilla procedant fulgore lustrata,
cetus accedant lumine loricati ;
turma de summis advolet ordinata,
mucrones emergant virtute vibrati.
258. Fulgor legionum celestis erumpat,
turmas excecans lumine tenebrosas ;
scuta rebellium funesta dirumpat,
tela terat et acies odiosas.
259. Cetus ut cinis effluat impiorum,
livens ut funus acies evanescat ;
hostes impingant spicula radiorum,
et cetus horroris ut cera liquescat.
260. Tenebre lubricum et ensis inclinent
agmina turme latere fugientis,
et lauream nobis afferre festinent
duces milicie virtute vincentis.
261. Translucidi duces sic nobis assistant ;
atterant sic et abigant invasores,
ut eis invicta virtute resistent,
et nos efficiant iuvando victores.
262. Nos in celesti, domine, laureatos
tua senatu pietate sustollas,
quos eternali thesauro ditatos
in sede serena dignanter attollas.

258.—1. fulgur P.

259.—3. impingunt A.

260.—2. fugientes P.

261.—4. afficiant P.

Vox alloquencium deum patrem et inducencium
Christum passum. 23.

263. Suscipe munus, domine, vespertinum,
qui pie ponderas lamenta lugentis ;
iusti tui caput attende supinum ;
videas agni vulnera patientis.
264. Inclitum tuum conspice lanceatum,
et lauceandorum iam parce pressuris ;
iter attendas anxie fatigatum,
et nobis adde robora ruituris.
265. Fontis vivacissimi venam arentem,
viteque lumen tenebrosis involvi,
florem tenerrimum pallore squalentem,
vite principium in morte resolvi,
266. Sanctum sanguineo perfundi sudore,
vitam vanescentem pro vanis attende,
ovesque dispergi percusso pastore,
et gregi pascua viroris impende.
267. Regales aspectus ad yma declinant,
livetque lilium quod pallor obducit ;
regias scelera cervices inclinant,
regem alterius rapina subducit.
268. Venas exhaurit acies illibatas,
crebra dat ictus verbera mallearis ;
dum genas alapa flagellat oblatas,
fletus exudat acies ocularis.
269. Verbere livent latera lacerata,
iaculo latus luminis apperitur ;

264.—2. lauceandorum P.

265.—2. viteque P.

266.—2. uvam A.—4. viroris pascua P.

spina cruorem elicit agitata,
et unicornis nexibus irretitur.

270. Liram exasperat letale lamentum,
et fletu melos melleum obumbratur ;
fellis infestant pocula condimentum,
et celum celi nubilis obturatur.
271. Humerum clavus operit albescentem,
dum dextram arens harundo sceptraret ;
iacula regem penetrant eminentem,
nec est qui visa vulnera cogitaret.
272. Regis irrisi facies obfuscatur,
sanguis emanans lacrimis intumescit ;
visio sub velamine captivatur,
corque dum caro ceditur elanguescit.
273. Que vox pro eo supplicat oratoris,
dum sic pro vanis veritas inanitur ?
iaculum ei iacitur illusoris,
et vox respondentis plus melle conditur.
274. Vere lator iusticie quid commisit,
ut in latronum crucibus interiret,
qui transgressorum crimina sic remisit,
ut pro hiis etiam preces inveniret ?
275. Non se luget sed proprios invasores,
quorum deprecatur excessus ignosci,
et ut a leto liberet occisores,
implicat horum crimina non agnosci.

270.—4. nubulis P.

271.—2. arundo P.

274.—4. preces' eciam P.

275.—2. deprecatus P.

- 276 Pape iam migrans, illico recessurus,
pro reis orat intimo supplicatu,
atque pro viris sanguinis oraturus,
preces effundit etiam in ploratu.
277. Orbes obscuritas invadit amenos,
sompnus eximios obumbrat aspectus ;
radios occupat caligo serenos,
tremulum quatit orbem timor iniectus.
278. Vitam veram interimit reverturam
livida mors, sed merito moritura,
mortemque vivam premit morituram
mortua vita merito revictura.
279. Tali vel leso principe cur manemus,
vita cur libet vivere moriente ?
veni, mors, veni, pariter ut migremus,
telo nos ipsum conteras atterente.
280. Heu cur adesse renuis exorata,
gratis absens, cum gratius advenires,
ut plus neces non veniens exoptata,
quam si peremptura nos statim adires ?
281. Nam vite fonte vivere desiccato,
soleque merso tenebra sepeliri,
est mori verius quam leto gustato
cum principe vite migrante finire.
282. Nunc, pie pater, excites eiulatum,
ne cor adversum impie lapidescat,
sed ut emigret penitus imploratum,
et quasi torrens rapidus eliquescat.

276.—3. sanguis P.—4. imploratu P.

278.—1. interminam revicturam P.—2. vivida P.

280.—1. renius *sic* P.

282.—2. aversum P.

283. Saxa mollescant cordibus in petrinis,
panis in fame flebilis assumatur ;
cilicium delicie sit et cinis,
et potus noster fletibus inbibatur.
284. Sic compassionis nos ensis invadat,
ut, interdicto gaudio non manente,
labentes a corde dulcores abradat,
quamdiu sub luto languemus argente.

Vox commendantium Christi mirabilem caritatem. 24.

285. Domine, vota cordibus inspirabis,
et munere laudis mens nostra ditescet ;
labiis nostris cantica propinabis,
et tuo cor nostrum amore fervescet.
286. Iecur in clibanum transibit amoris,
face suavi pectora rutilabunt ;
gustu precordia preventa dulcoris
novum amoris canticum eructabunt.
287. Num mater obliviscitur vagientis,
tenero non compaciens eiulanti ?
etsi cor matris exuat diligentis,
tu non negabis gaudia te roganti.
288. Tu quam magna multitudo dulcoris,
tua quantum dilectio profundatur,
qui clausos eruis de specu squaloris,
ut gratis eis gloria largiatur.
289. Quis nisi tu amoribus inardescit ?
quem amor nisi te pro voto deducit ?
quis iugiter eius in igne candescit,
et hunc de thesauris internis educit ?

283.—4. iubilatur A.

284.—4. agente A. *fortasse legendum argente*

290. Quis vinctos eius premio laureavit,
vinci ab eo statuens gloriosum ?
quis ei subditos triumpho beavit,
sceptrum donans post prelia luminosum ?
291. Quis dedit eius clibano purgamentum,
et eius ardoribus dulce commiscit ?
quis eius condit super mella tormentum,
quod nobile cor avide concupiscit ?
292. Quis ipso choreas celestes astringit,
et eas ipso connectente cathenat ?
quis quanto nexus forcior circumcingit,
libertas has laciore tanto serenat ?
293. Amorem in clavem qui faber extruxit,
qua celos apperit et alta rimatur ?
quis eius imperio vinctos eduxit,
pro quorum se sterni salute letatur ?
294. Quis humiles eius insultu fatigat,
et eius a parvis elongat accessum ?
suaviores anxie circumligat,
et cordis explorat suavis ingressum.
295. Quis telum eius acuit et elimat,
quod cum profundat vulnera tunc medetur ?
quis ei subditos ad summa sublimat,
prelium ingerens ut palma donetur ?
296. Quis ipso relaxat quod culpa committit,
quem ad instar fontis sereni profundat,
quem ut diluvium dulcoris emittit,
cuius locione squalentes emundat ?

297. Quis eius amarum ut mella propinat,
et linit eius nectare cruciatum ?
quis eius ad yma rebelles inclinat,
et ei donat glorie principatum ?
298. Quis eo terram virginem irrigavit,
fetu fecundans viscera puritatis ?
quis ipso fideles in igne lustravit,
linguis loquentes gaudia novitatis ?
299. Quis eius lege singula circumvolvit,
qua stabilivit universi iuncturam ?
quis ipso meatus dictante revolvit,
legem firmans pro libito duraturam ?
300. Tu qui gratis materiam erexisti,
quam variatis faciebus aspergis,
agis, ordinas, separans distinxisti,
elevas, sistis, deicis ac demergis.
301. Propria hominem ymago sustollit,
ei principatus donando decorem ;
quem iuste deiectum gratanter attollit,
suppremi declarans amoris ardorem.
302. Hic te nunc stringat et invitet affectus,
ut nos torrente sacies ubertatis,
ut cordis interni mundetur aspectus,
et invitemur epulo sanctitatis.

Vox exorantium deum et ipsum magnificantium. 25.

303. Nostris, altissime, medendo pressuris,
cordis exaudias compuncti clamorem ;

297.—4. ut P.

299.—2. quam P. victuram *prius* P.

302.—4. invitamur A. nutamur *sic* P.

hostem quas preparat immerge capturis,
et tua virtus vulneret invasorem.

804. Sit instar pulveris a vento sublato,
ut massa faville quam turbo sufflavit,
ut nos a luto celice liberati
caput atteramus quod idra levavit.
305. Ad te nostri cordis affectus incedat,
illustracione sacrata serenus ;
sapor a nobis venenatus abscedat,
dulcor a nobis fugiat alienus.
306. Ignis innocui nos flamma succendat,
ut sacro cor nostrum liquescat amore ;
carnis cogitatus pellens reprehendat,
exurat rubiginem splendoris calore.
307. Hospite fletus hospitem introducant ;
tuo mens spiritu recepto letetur,
quem mentis hospicio fletus inducant,
ut cena dulci delicate cibetur.
308. Tua sapiencia giros evolvit,
dum cetus errantium contra rotatur ;
turbam Terionum in giro revolvit,
quarum circuitibus polus ornatur.
309. Meatus agiles mensura castigat,
recto producens morulas incremento,
dum polos oppositos axis alligat,
qui solidatur fabrice fulcimento.

306.—3. 4.—ignis nos fervidus et blandus accendat / ut cor
affectu iubilet alciore P.

310. Lune redundat uterus in pregnante,
que copiam cornu repleto largitur ;
quo pleno fretum effluit ubertate,
quo diminuto pariter inanitur.

311. Qui tua regis opera gloriose,
nos tuum opus erige preminenter,
et dape vultus sacies affluenter,
patrie donans gaudia lumine.

Vox deo supplicancium et devote deprecancium. 26.

312. Presta quod prece, domine, non rogatur,
et mitis expelle reatus horrorem ;
mens medicantem morbida prestolatur,
egra poposcit sanitatis auctorem.

313. Squalida sitit specie singularem ;
lesa repparantem sermone poposcit,
lapsa sublevantem manum pugillarem ;
que sponte corrui, ream recognoscit.

314. Ad reedificantem clamat abiecta,
thesauri requirit mendica datorem ;
ad reficientem suspirat infecta,
ovis optat erronea reductorem.

315. Mortua vitam, misera miserantem,
mesta leticiam, turbata serenum,
te post ruinam appetit instaurantem,
qui commutas in gloriam carnis fenum.

310.—3. libertate prius P (corr. al. m. s. l.).—4. dēmeto sic P.

311.—4. donas A.P.

312.—1. regatur P.

313.—3. 4. om. P (al. m. ante 313.1. inscripsit: vacat) om. A
et inseruit post 315.—4. que] sic A.

315.—4. gloria P.

316. Nunc, pie domine, ne claudas auditum,
sed quos inspiras iam assume precatus ;
qui cor exhilaras merore sopitum,
mesteque mentis ponderas eiulatus.

317. Tuus nos recreet suavis aspectus,
et tali cor nostrum odore dulcoret,
ut thura precedat mentalis affectus,
et laurea laudis nos vera decoret.

Hic alloquitur ecclesia seu anima Christum et seipsam
arguit de hoc quod perfecte non amat. 27.

318. Sponse meus, suavitas expectata,
viror veris, recencia liliorum,
vitta coccinea rubore lustrata
lambit et ambit lilia labiorum.

319. Eburnea nectit compago iuncturas,
blandescit aspectus ut limes aurore,
qui cordium nosti curare scissuras,
dum lucido iecur succendis amore.

320. Fusa fecundas semina lacrimarum,
fruges iusticie secure reponis ;
operacione sudore sacrarum,
pectora premis virulenta draconis.

321. Suasum retorques in iniquo contemptum,
fortem dum ligant robora forcioris,
qui vertis in stolam cruore redemptum,
et in laudem exuvias invasoris.

Inscr. eloquitur P. hoc] eo P.

318.—3. vita P.

319.—3. nostri P.

320.—3. operacionum fortasse legendum.

322. Nox te micante turbida serenatur,
qui vectes ferreos virtute fregisti ;
principes atros tenebris immersisti,
et preda gaudens humero repportatur.
323. Dragma letaris decima relucente,
que te querente perdita repperitur,
et dilatantur gaudia te iubente,
planctusque piorum lugubris inanitur.
324. Terga tu nubis erigis in temonem,
pedem nubecule scandendo committis ;
prede submittis liberate predonem,
quam ad perpetuos amplexus admittis.
325. Quantum a centro summitas elevatur,
et distant ab incendio Teriones,
mea tantum iniquitas elongatur,
ut in pietate me sola corones.
326. Post tergum abicis reatus acervos,
massas agentes deicis in profundum ;
actus remittis mansuete protervos,
et cor illustras lumine letabundum.
327. Heu cum te cordis intima non affectant,
cur te non semper cogito sic amantem ?
mundi labentis palee cur delectant,
quare non frango pectoris adamantem ?
328. Sanguis effusus, latera lividata,
spineus vertex, lancea percussoris,
alapis arens, facies exarata,
sputea lues, iacula derisoris,

325.—1. submita *prius* P (*al. m. corr.*). 2. ad sic P.

326.—2. profundis A.

328.—3. exarrata P.

329. Genu deflexum amplius inhonorans,
sceptrum arescens, clamidis indumentum,
clavus angens, patibuli pavementum,
sudor sanguineus et cutis irrorans.
330. Siphus aceti, poculum amarescens,
copula furum, funerisque morsura
scindere saxum pectoris indurescens
recte debebunt in tali pressura.
331. Iam mei pedes lubricae defluentes,
te confirmentur, domine, protegente,
noctis ut huius tenebras exterrentes,
tuo transcurrant lumine conducente.

Hic alloquitur Christus animam seu ecclesiam et
inducit amorem suum, mortis sue memoriam
faciendo. 28.

332. Gratis exurge, precio comparata,
quam latus exhaustum squalore mundavit ;
ne sis ulterius languore ligata,
rumpe iugum quod verticem incurvavit.
333. Vel sero ianuam adverte pulsanter ;
ad te clamat qui diligit indefesse ;
nunc amore consideres estuantem ;
qui te requirit, queritur et abesse.
334. Ad te clamat amoribus irretitus,
ad instar cervi properes estuantis ;
gressus seros admoneas expeditus,
ut sacieris facie sic amantis.

330.—1. ciphus P.—3. scinderis P.

Inscr. seu] aut. P.

332.—2. exhaustum sic P.

334.—3. seras A.—ammoneat P.—4. madentis prius P. lector
aliquis deinde expunxit de(n) et in margine scripsit madescens.

335. Laves ingressum fluvio lacrimarum,
lota prius presencia venientis ;
simul cenes in copiis epularum,
musto madescens glorieque pigmentis.
336. Sacras apis delicias experire ;
succos florum sic elice profundatos,
ut scias mellis cumulos conglutire,
favos necnon eligere delicatos.
337. Esto memor ymaginis excellentis,
qua grandi preminencia venustaris,
et recordare lateris effluentis,
quo super nives squalida candidaris.
338. Latus ut situla dirupta defluxit,
instar ampnis quem elicit catheracta,
et laurea caput spinosa subduxit,
dum caligaret visio madefacta.
339. Carnis expande generose volumen,
versans videbis undique rubricari ;
mirrei montis apprehende cacumen,
plana cernes in aspera commutari.
340. Viola glorie consputa marcescit,
cedrus eximia mucrone truncatur ;
liliï virginalis vultus arescit,
strepit melos et summitas incurvatur.
341. Fons sitit, ut tu languida sacieris,
et panis esurit, ne fame vanescas ;

335.—3. tenes *sic* P.

336.—4. erigere P.

338.—1. sicula P.—2. quam A.

et infirmatur firmitas, ut firmeris,
et lux lucet in tenebra, ne nigrescas.

342. Lira luget, ne lugeas indefesse ;
plausus plorat, ne maneat in lamentis ;
sanitas languet, ut saneris expresse ;
vita migrat, ut exeas a tormentis.

343. Si superares adamanta rigore,
ad ista deberes ut cera diffundi ;
iuste te totam mergeres in merore,
cum fixam te cernas in limo profundi.

344. Cordi cives Ierusalem adducantur ;
summe mulcentis recordare concentus ;
armonice muneri laudis equantur ;
excedit et Benjamin mente iuventus.

345. Excessus in deum se mentis extendit,
forte se sitis saciat increato ;
dum vicem amatus amanti rependit,
cor in fornace rutilat exoptato.

346. Quanta redundant ubertate dulcoris,
qui sicientes hauriunt incessanter
fontem quo vivitur, et scitur amoris
quantum vis penetrat et urit optanter.

347. Huc, Syon filia, regires aspectum,
spreto prius quod labitur in momento,
et ad me mentalem extendas affectum,
ut te perhenni recreem alimento.

343.—3. mergens A.

344.—4. viventis P.

345.—1. fontis P.

Vox Christo supplicantis metuentis pro crimine et se
execrantis. 29.

348. Mei, summe, misericors miserere,
quem sceleris opprimit massa patrati ;
ad te singultus veniant anxianti,
cordis lamentum propius intuere.

349. Vena perhennis, salias in lotura,
et mendas ut ysopus mentis absterge ;
flumine lateris me gratis immerge,
muri ruentis refice ruitura.

350. Ecce prosternor, domine, cathenatus ;
summa me scelerum adaucta supinat ;
iuva, rex glorie, me pondus inclinat,
tu qui triumphas eciam iudicatus.

351. Error et lubricum en gressus offendit,
hebet et acies pupille ducentis ;
a vultu tremo pavidus irruentis,
qui ad rapiendum se semper extendit.

352. Meto spinas et spicula punctionum,
dum graves exudant maxille ploratus ;
cordis ut ymber effluit eiulatus,
et quis est qui sedat labores agonum ?

353. Numquid clemencie fons vivus arescet,
et misericordie vena silebit ?
misericordias num ira delebit,
et ipsa caritatis flamma frigescet ?

349.—2. mentes P.

352.—4. cedat A.

353.—3. misericordie A.

354. Numquid abicies ad ima deiectum ?
vena gementem venie non attendet ?
factor facture dexteram non impendet,
et dulcem ab ea velabit aspectum ?
355. Humilis numquid respuetur abiectus,
et thus ad alta non ascendet amoris ?
domine, tua plenitudo dulcoris
puros preveniet et reget affectus.
356. Nostra tibi perditio non placebit,
nobis autem exicia non procuras ;
sed das ablato crimine permansuras
sedes, ubi cetus plus sole fulgebit.
357. Crimen coccineum dealbas ut nives,
et rubri candescunt ut lana reatus,
ut reinduatur decore nudatus,
dum sub augente verbere cesus lives.
358. Probra te premunt debita reprobandis ;
crimine liber crucibus anxiaris,
et morti nil debens iniuste multaris,
ut vite des gaudia iuste necandis.
359. Qui solus amore mirando redundas,
et te rogantes celice consolaris,
et a quibus attentius invocaris,
spiritus eos unctione fecundas,
360. In me sacratum succendas amorem,
iecur adurens clibano salutari,
ut tua possim facie serenari
et vividi panis cenare saporem.

357.—1. dealbat A,

359.—4. spē P.

Vox Christi animam consolantis et amoris sui insignia
memorantis. 30.

361. Quo sponsa progredieris tanto formosa ?
ut virgula fumi deserta conscende ;
ut fumus aromatum summa transcendere,
iuga pertransi propere nemorosa.
362. Leta iam venias in orto vernali,
vernans in floribus vernandi decoris ;
iecur in ignibus immergas amoris,
thoro cervicem applica nuptiali.
363. Te loro ligandam amoris impende ;
ignitos ut fenix ardores addiscas,
et ut consumpta verius reviviscas,
ignis innocui fervores accende.
364. Montem Seyr cubiculaque leonum
transi, perhennem evolans ad amplexum ;
me tibi videas amore connexum,
qui sacras meto segetes actionum.
365. Imber et horror hiemis abierunt ;
venias nunc magnifice coronanda ;
vox iam erupit turturis ascultanda,
et germinantes vinee fragrauerunt.
366. Instar pellicani punctura compingor,
forcia iecoris me lora declinant ;
affectus ad ima me puri supinant,
et quasi rinosceros captus astringor.

361.—1. 2. quo sponsa progredieris conscendo / ut virgula fumi
deserta rota formosa A. 3. transendo A.—4. prope P.

363.—1. ligandum A.

366.—1. compungor A.

367. Ad me de Libano matura progressus,
vino pupillas cogita pulciores ;
cordis affectus erige puriores,
ut experiaris mentales excessus.
368. Caput reclines in abyssu splendoris ;
disce quis faciem aurore producit,
flantes de thesauris quis ventos educit ;
sopitos educet in tuba clangoris.
369. Carnis restituet consumpte figmentum,
ut forma materiam prisca reformat,
ut verax utramque statura conformet,
letis at ingerat utrique tormentum.
370. Disce quo diem tenebre non offendunt,
quo solis ardor lucidi non tepescit ;
in cuius aurora precepto pubescit,
et flamme meridiem fortes accendunt.
371. Conventus efficit dormire celorum,
cuius attendunt sidera iussionem ;
nubem dolat et construit in themonem,
poscit et nominat cohortes astrorum.
372. Linea terram regulari metitur,
cuius firmat in pendulo firmamentum ;
hostiis auget equoris incrementum,
quod quasi pannis nubilus opperitur.
374. Locum aurore roseatum ostendit,
et iter in momento lucis applanat ;
ab ipso vivificans virtus emanat,
qui digitis aridam tribus appendit.

369.—3. confirmes *prius* P.372.—3. augit A. *om.* P.

374.—4. tribus aridam P.

375. Ego flos campi liliique spiramen,
veluti malus inter ligna silvarum ;
me per cancellos respice fenestrarum,
amoris expertum interni conamen.

376. Glutinum ergo caritatis addisce,
cordis affectus subleva depuratos,
et, ut post letum evoles ad beatos,
igni mitissimo te gratis immisce.

Vox supplicantis filio dei et mysticis nominibus ipsum
invocantis, et invocacionem in oracione concludit. 31.

377. Candor o lucis lumini coequalis,
imago genita equata gignenti,
splendor natus, reflexio radialis,
speculum spirans, pervium intuenti,

378. Forma vivax, et radius illustrantis,
nata lux lustrans lumine naturam,
libra verifica, statera librantis,
via, vita, veritas, spem spirans securam,

379. Patris sapiencia, orbis tu creatrix,
sciencia potencie patrisque figura,
regula regens, linea mensuratrix,
gemina gigas alacer in natura,

380. Verbum ex cordis intimis eructatum,
iugem evaporans amoris odorem,
lire regens ierarchice modulatum,
qui musicum fundit in laude dulcorem,

378.—4. sciencia potencie coequata P.

379.—1. 2 om. P.

380.—1. eructavit A.—3. modulavit A.

381. Ingere michi quod blande consideres,
cor crea mundum, domine, quo lauderis ;
funde quod rogas, prepara quod exoptes,
sterne quo cubes, consterne quo moreris.
382. Planta quod ales, abluere quod exornes,
eme quod ames, elige quod attollas ;
leta quod cures, erige quod sustentas,
fac quod coronas, subleva quod extollas
383. Frange quod ligat, perime quod predatur.
fuga quod ferit, remove quod molestat ;
tolle quod turbat, abige quod angustat,
pelle quod premit, abice quod infestat.
384. Montes in equos corde transportas,
ut fragiles carnis restaures eventus,
qui lucis et temporis vices alternas,
spericos musice nectendo concentus.
385. Qui sedes super cherubim eminenter,
motor immote, refice ruitura ;
sacris me tonsionibus cementatum
in muri Ierusalem necte structura.

Vox Christi patrem alloquentis, passionem suam
inducens, et pro suis fidelibus exorantis. 32.

386. Planctus, o domine, perpende meroris,
et cordis attentius audi lamenta ;
en fauces elanguent stridore clamoris,
et fletus exudant maxille fluentia.

381.—3. regas P.

382.—3. exige A.

384.—1. transporta P.

387. Cetus me solum hominum horrerunt ;
aberat omnis gracia miserantis,
dum in securi virgulam exciderunt,
quam parit alvus virgule virginantis.
388. Fraudis attemptat empicio redemptorem,
modica vendunt precia preciosum ;
facies floris labitur in squalorem,
sidus obscurat nebula radiosum.
389. Caput diadema terroris oppressit,
spinea furit vertice ligatura ;
corone tormentum mordacis excessit,
dum rivi fontis fluerent ex ruptura.
390. Regnantem affibulat clavus irrisum,
clamis coccinea perfusa rubore ;
ora mordencia rotantur in risum,
dum detur harundo pro sceptri nitore.
391. Honor augmentat honeris incrementa,
genuque flexum forcius inhonestat ;
turbat acetum poculi condimenta,
dum fellea vitem labrusca molestat.
392. Pectus eburneum flagello rubescit,
sputa degenerant in floris odore ;
candor liliaris livore pallescit,
turbine cadit mola percussore.
393. Gloria squallet celice speciei,
pupille serrantur latices amoris ;
flosculus aret turbine rabiei,
formosus in fovea latet horroris.

394. Iaculo lingue viscera fodiuntur,
in me leonum catuli rugierunt ;
ad me verborum spicula iaciuntur,
quem quasi fenum funditus avulserunt.
395. Intus quasi liber et extra conscribor,
dum in me punctura penalis excellit ;
criminis expers criminosis ascribor,
tremens ut folium quod ventus avellit.
396. Ut mare manans fluctibus intumescit,
et novo semper gurgite gravidatur,
ita qua doleo pressura grandescit,
et plaga recens fletibus irrigatur.
397. Vulnus aut livor oleo non linitur,
nullus apponit lacero medicamen ;
gena livescens lacrimis operitur,
nec est qui prestat languido consolamen.
398. Vincetus amore, colligo contempnentes,
quorum me forcius contemptus affligunt
quam mortis ipsius insultus argentes,
qui cordi puncturas letales infligunt.
399. Cordis affectus proprii me corrodit,
calicem michi largiens acriorem ;
telo me caritas atroci confodit,
quam ipsa morte sencio forcio rem.
400. De me mendaces fabule sonuerunt,
tubaque clangens cecinit illusoris ;
proximi mei longius abierunt,
dum latus effoderet hasta furoris.

401. Lanceam michi cecitas elimavit ;
lateris acies secreta rimatur,
que veneranda viscera denudavit,
dum sanguine costa rorante rigatur.
402. Cruor effusus purpurat indumentum,
dum solus torcular sudando calcarem,
dum fauces in me fremerent invidentum,
et collum indebito iugo curvarem.
403. Quasi fenum cum sternitur exarescit,
et quasi folium quod aura sufflatur,
flatus meus preteriens evanescit,
quem mucro mortis avidè depredatur.
404. Laqueum michi callidus occultavit,
venator in abdito rete tetendit ;
set me sublimis dextera liberavit,
que celos ut pellem potenter extendit.
405. Et soporatum excitat ex obscuris,
et dies adicit diebus optatos ;
scalam me vivam erigit ascensuris,
fessus ut alem relevemque prostratos.
406. En tinctis vestibus de Bosra procedo,
ex Edom veniens in stola formosus ;
dormientes in requie antecedo,
in sceptro regni glorie gloriosus.
407. Et nunc attende, domine, complacatus,
meque querentes propius intuere ;
hos stole perhennis venustet ornatus,
qui mihi studuerunt gratis herere.

404.—2. retendit P.

407.—4. studuerint P.

408. Ut nos unum sumus, sic mihi donentur,
in unitatis glutino consummati ;
in eis maneam, et in me morentur,
michi datis splendoribus illustrati.
409. Mecum sint pariter in mensa convive,
sint deliciarum convive preclari ;
sint immense circuitu ut olive,
quo se letentur celice complantari.
410. Lumen cernant quod habui permansurum,
priusquam faceres sidera firmamenti ;
antequam a luce limaret obscurum,
genitum verbum coequale gignenti.
411. Priusquam ex utero molis exisset
fabrica rerum sub distincto creata ;
immo priusquam ordines erexisset
materiam creacio mensurata.
412. Antequam mane lucifer oriretur,
et laudis sonaret in celo problema ;
priusquam axis linea tenderetur,
cuius terminantur in polis extrema ;
413. Mee cernant potencie principatum,
fulciens robur dextere mundi molem,
eternarum insignia claritatum,
agmina celi lucidi super solem.
414. Qui nosti de thesauro nova proferre,
a quo feliciter vetusta fundentur,
te gloriosum metuat orbis terre,
novaque tibi cantica cumulentur.

408.—3. meis maneam A.

413.—1. terminant A.

Vox docentis ecclesiam opera dei commendantis et
inserit dominicam passionem. 33.

415. Iubilus cordis hereat eminenti,
te Israel ignis amoris accendat ;
tetra confirmet robora fundamenti,
spes velut aromatum fumus ascendat.

416. In ara cordis caritas accendatur,
quam flamma precatrix a fece purgavit ;
sinus tuus manipulis impleatur,
quos in ploratu dextera seminavit.

417. Sacro sanctorum cetui te conformes,
cordis virtutibus incessus alliga ;
ut vias valeas transire deformes,
currum agniculus conducat auriga.

418. Currus ad nubes flammeus elevavit
vatem veracem veritatis Helyam ;
spiritum aucta gracia geminavit,
iacto ministrans pallio propheciam.

419. Prudens parabole pertracta secretum,
tritici adipis pastus exposce ;
foris cum fuerit enigma completum,
rem in medulla latitantem agnosce.

420. Filia Syon, vincula iam dirumpe,
iugum antiquum comprime servitutis ;
in cantico laudis letanter erumpe,
gradu proficiens ad alta virtutis.

421. Celo cor erigas hoc luto ligatum,
ad principis vultum perhennis hanela ;

416.—2. peccatrix P.

417.—2. corda P.

419.—2. trituci *sic* P.—4. medula (*al. m. corr.*) P.

421.—1. eligas A.

pelagus cui mansuescit inflatum,
cordis absconditum secure revela.

422. Cingulum prudens exhibe Cananeo,
confessionis pallio redimita,
et ut tripudias perhenni tropheo,
a curis esto miseris expedita.
423. In ortis illius flos vernus habundat,
cuius affecio suave succendit ;
fons lateris eius ut gurgēs emundat,
et caritas eius tepores accendit.
424. Orbium aptat ambitus evolventes,
quibus dat giros ratio circulares ;
moras educit ordine defluentes,
radios spargens undique speculares.
425. Motus accomodat telluri vernale,
quam florum amenitas lete depingit,
quam nunc exurit calidum estivale,
nunc frigus irruens brumale constringit.
426. Leti mucronem precipit interire,
viteque gaudia defuncto redonat ;
perdita novit omnia resarcire,
lauro triumphantes virente coronat.
427. Laudis appendit pallia pro ploratu,
et pro favillis diadema largitur ;
donat ablato gaudium eiulatu,
et lumen pro limo largius impertitur.
428. Hic gratis amat odia promerentes,
et contumacem revocat ab excessu ;
hic sibi placat eciam abnuentes,
et ruituros solidat in progressu.

423.—3. emendat P.

425.—4. compingit P.

429. Tue gratanten sarcine se submittat,
spinas non spernens sceleris alieni,
et quaciendum cuspidi se committit,
dum languet ocellus aspectus ameni.
430. Humeros aptat clamidi derisorum,
cuius degenerat in sceptris harundo ;
velo submittit lumina luminorum,
corque suave leditur in profundo.
431. Hic te cruoris abluit in lotura,
debito tibi iaculo penetratus ;
dum tibi metit gaudia permansura,
et sibi legit vulnera sauciatus.
432. Ut redimaris precio precioso,
vili pro precio se vendi permittit ;
ut eruaris carcere tenebroso,
se tetre telluris caverne committit.
433. Flagris livet ut exeas a pressura ;
strepit ut tu concentibus oblecteris ;
dampna subit ne maneat in iactura ;
migrat ut mortis laqueo libereris.
434. In eius odore iam curras unguenti,
cuius est nomen oleo circumfusum,
qui se promittit bravium accurrenti,
a leni cuius asperum est exclusum.

Vox fidelis commendantis deum in operibus suis, et
orando concludit, hoc est finem facit. 34.

435. Imbre me, domine, salutis irrores,
atque tuo carnes timore transfige ;

430.—3. luminorum *sic codd.*

432.—2. veli A.P.—3. et A P. eruare A.

Inscr. hoc est, *etc. om.* P.

sermone tuos nectare dulciores
cordis veraciter medullis infige.

436. Pallio, princeps glorie, venustaris,
te nexus amoris potenter inclinat ;
fons sempiterne rivulo saciaris,
ager tibi siccus fluente propinat.
437. Iter assumis alacer ordinatum,
turris ad instar animosi gigantis ;
cetum educis compede catenatum,
mortis addictum gladio principantis.
438. Noctis eterne latebras illustrasti,
qui liber in mortuis solus appares ;
vectes vexillo glorie concalcasti,
dum sacra deterrimos luce dictares.
439. Quis tue dextere virtuti resistet,
que a fine in finem cuncta disponit ?
nam tui consilii summa subsistet,
que pauperum placide causas exponit.
440. Tu telum remissum mittenti remittis,
dolos in verticem dolosi reducens ;
dolori dolosum parato committis,
proprio venatorem antro subducens.
441. Agmen expellis lacerum et predaris,
seras scindis et hostia tenebrarum ;
vulpes ad foveas terrendo minaris,
commenta potenter confringis umbrarum.

437.—1. assūmis sic P.

438.—4. teterrimos P.

439.—4. qui P.

441.—2. sceras P.—3. vultus P.—4. com̄ta P.

442. Te coram Ethiopes rite sternuntur,
et tibi contrarios petra collidit ;
ad nutum tuum maria refunduntur,
vis tua timores tumentes allidit.
443. Te tremit axis astrifer increpante,
te girus orbium iubente rotatur ;
vices alternant tempora te librante,
dum girus orbis ambiens iteratur.
444. Influis primo mobili mocionem,
quod suo circulos meatu revolvit ;
orbis assumis sperici rationem,
quam nil contrarium rumpendo dissolvit.
445. Corpora te celestia mensurante,
motibus licet variatis incedant,
que motu licet moveant variante,
que levat aquilo nunc auster inclinat ;
446. Que nunc meatu celeri nunc tardato,
nunc directe nunc eciam retrocedant,
lege movent et ordine mensurato,
quorum incessus ratio disciplinat.
447. Ligat sub pacis nexibus elementa,
ut sic ex mediis nectatur extremum ;
proprii situ termini sunt contenta,
dignius quorum elevat ad supremum.
448. Pluvia terram virginem irrigasti,
ex humo fructum proferens arescente ;
rore tellurem celico fecundasti,
ut nova ferat germina te iubente.

444.—3. assumens P.

445.—2. licet motibus P.

449. Virgulam Aaron aridam adornavit,
nucem educens gracia repentinam,
et vite fructum virgula germinavit,
omnium alens unica medicinam.
450. Prima pellantur toxica, te gustato ;
fructus venena perimat eternalis ;
poculo pomi venenantis ablato,
corda confortes, vinea virginalis.
451. Via, viaticum, et manna dulcoris,
nos pane pastos vivo sacramenti
post vie metam tediumque laboris,
sagines in patria vultu nitenti.

Vox Christi docentis ecclesiam mystice et consolantis
eam. 39.

452. Aurem vivacibus si verbis inclines,
cordis inscribens pagina verbum verum,
si collem cervicis elate reclines,
corque ligaveris in loro severum,
453. Si manus agilis in messe desudet,
et viam agas, Israel, altiore ;
tibi dolosus amplius non illudet,
nec ydre timebis squalentis horrorem.
454. Michi adherens spiritus unus eris,
te tenebrarum agmina formidabunt ;
quasi refulgens lucifer orieris,
ut spatulam palme te flores ornabunt.
455. Te sarta venustabunt aucta trementis,
vestitu letaberis laudis indutus ;

450.—1. degustato P.

451.—4. patri sic P.

Inscr. et] iusticie P.

453.—2. alciolem A. arciolem P.

stola nitesces glorie permanentis,
honeris carie carnalis exutus.

456. Nulla te quaciet procella curarum,
ventus inanis glorie non impellet ;
spumans non obruet volumen undarum,
nec ad interitum vorago compellet.
457. Caribdis nec Sirtes nec Scilla nocebunt,
blando Sirenes organo non seducent ;
monstra maris ingencia non terrebunt,
nec tremulos cordi tremores adducent.
458. Clipeo tibi veritas assumetur,
ut non saucieris sagitta diurna ;
nec a negotio nocturno ledetur
mens, quam non destruet formido nocturna.
459. Non excusaberis, vocatus ad cenam,
in qua rex dapifer et esca cibabit ;
vinee virginalis vini lagenam
rex vera vitis et pincerna donabit.
460. Velut in vere purpuratur aurora,
et ut nascens diluculum adolescit,
stola te vestiet plus nive decora,
que plus luminari diurno fulgescit.
461. Fiala fies musice novitatis,
vas inclite laudis pigmenta diffundens,
vas timiama baiulans honestatis,
et vas aromatum odorem effundens.
462. Ergo thesauros collige preciosos,
quo fur non venit pociora reponens ;

457.—1. cilla P.—4. timores P.

458.—1. In clipeo P.

cordis affectus erige ruinosos,
manum ad forciam ut pugil apponens.

463. Viam artam ingredi confidenter ;
manus ecce porrigitur adiuvantis,
ut tibi robur tribuat affluentis,
atque restauret robora vacillantis.

Vox fidelium ad supernam Ierusalem aspirantium et
narrantium eius insignia. 36.

464. O laudis armonice melos oblectans,
o dulcis Ierusalem summe concentus,
o melos inebrians corda conventus,
o laudis suavitas sacre delectans.
465. Cantus ligat proportio modulatos,
quos concathenat in diversa trahentes,
numeros nectens unitas occurrentes
mensurante diametro regulatos.
466. Tuba precelebris in tubis exultat,
timpano chorus placide iocundatur ;
celebre melos musice regulatur,
lira cum cimbali sonora resultat.
467. Blando congaudent vinculo vinciente
cives in abyso splendoris immersi ;
miro dulcedinis torrente conspersi,
puro intellectum letantur agente.
468. Non ibi stimulat punctura rancoris,
gladius ibi nemini comminatur ;
timor non cribrat, framea non predatur,
tela non terunt anxia percussoris.

469. Lux non laxat, parcitas non astringit,
livor non ledit, vanitas non avellit ;
dolus non delet, punctio non impellit,
turbo non turbat, fictio non confingit.

470. Lux ibi carnis oculo non inspecta
cives exhilarat perhenni nitore ;
solis effulgent lumine puriore
corda vivifico sapore refecta.

471. Pax ibi regnat, unio concathenat,
iubilus afficit, et amor accendit ;
amatus amanti dum vices rependit,
ignea caritas utrosque serenat.

472. Non videt oculus nec lingua profatur,
set neque cordis ultimo revolvitur
dona que sanctis dominus largietur,
summe nec summa glorie que paratur.

473. Maris huius reptilia transmeare,
et iube nos undas transire spumantes,
et hiatus transcurrere comminantes,
qui pedibus nosti fluenta calcare.

Vox deum patrem orantis, Christum inducentis
eternaliter natum et temporaliter passum. 37.

474. Glorie princeps, principem intueri,
super solium David vide regnantem,
unctum tuum perpetuo principantem,
et meo michi mediante medere.

471.—3. impendit P.

472.—2. mencio P. revolvitur P.—3. domine P.

475. Hominis tibi filius confirmatus
fragiles homini eventus expellat ;
seras mediator obstantes evellat,
ut ad amplexum redeat exulatus.
476. Quem ad tuam ymaginem configuras,
tibi salves ymagine coequali ;
ut confirmatus spiritu principali,
videat edis celice celaturas.
477. Nate de te ymagini te conformes,
antequam curreret in ictu momentum,
antequam orbis iaceres fundamentum,
et res ex mole formares informes.
478. Nate priusquam lucifer illustraret,
antequam momentum punctale fluxisset,
priusquam orbis ambitum agnovisset,
et ad meandum orbita separaret.
479. Non adhuc rota circuli centrum cinxit,
neque per centrum linea transcurrerat ;
circulum nondum linea dividebat,
set neque polos ex adverso distinxit.
480. Nondum primevum mobileolvebatur,
non adhuc orbes ratio circula vit,
quos nondum primum mobile conrotavit,
cui motus primus a primo donatur.
481. Nondum scintille siderum eruperunt,
set neque norant terere Teriones ;
celi non norant sidera regiones,
nondum enim austri secreta fuerunt.

482. Non adhuc orbis fabrica firmabatur,
et apud te manens gignitur verbum verum,
natum ex mero lumine lumen merum,
cui subicitur quodcumque creatur.
483. Cives eterno lumine radiantes,
teretem terram equoraque distenta,
umidos fontes viridaque fluenta,
labiles fluctus undulas enatantes,
484. Solis circuitum et lune recursus,
volubiles temporis horas et evum,
speculum lucis fabricate primevum,
iter astrorum siderumque transcursus,
485. Flores tenerrimos, telluris ornatus,
quos veris uber variat in staturis,
garrulas aves varias in picturis,
quarum oblectat musice modulatus,
486. Agmina piscium aquosis immersa,
pecora ruris, bestiasque silvarum,
aeris campos cum abyssis aquarum,
et ei subdis penitus universa.
487. Ipso firmatur moderante compago,
machina manet fabrice mundialis,
et situs efficitur terre centralis,
silet oceani commota vorago.
488. Lumine iubet aera colorari,
cuius effulgent radii circumquaque ;
ipso laxante pelagi manant aque,
auram habilitat ut possit afflari.

489. In eius imperio vita consistit,
qui solus est venie vena fontalis ;
quem si distinguat nocio personalis,
idem in essencia tecum existit.
490. Ipso dissolvis facinus antiquatum,
hereditarium sanando dolorem ;
uvam commutas acidam in dulcorem,
ipso redonas glorie principatum.
491. Sanguine vitam mortuis emercatur,
instar pellicani languentis amore ;
cuius nos languor liberat a languore,
livor illinit, passio consolatur.
492. Eius nos spina liberat a spinosis,
eius acetum nectare nos irrorat ;
nuditas eius pallio nos honorat,
atque derisus eruit a probrosis.
493. Instar galline tenere diligentis,
que pro pullorum planctibus infirmatur,
nostri languoris aciem amplexatur,
vinctus amoris vinculo vincientis.
494. Eius instauras vulnere sauciatos,
eius suppliciis tormenta tolluntur ;
eius dolore gaudia largiuntur,
eius firmant itinera fatigatos.
495. Eius insignis purpura triumphantes,
eius emundas squalidos in lotura ;
pressos illius eruis in pressura,
cuius in morte suscitatas expirantes.

496. Ipso nos nutri precipis alimento,
ipso nos pane sacias eternali ;
ipso nos ditas munere premiali,
nostre quem carnis operis indumento.
497. Iam desperati nesciant hic querelam,
mortuis ecce vivida spes largitur ;
et dolor omnis gaudio delinitur,
quod singulorum sufficit ad medelam.
498. Ipso nunc, domine, medente me cures,
ipso me salves iugiter adjuvante,
ut data michi gracia repparante
suo me semper lumini configures.

Vox deum patrem alloquentis et facientis mencionem
de dominica passione. 38.

499. Sapienciam sedium eternarum,
sediumque celestium assistricem,
michi trans mitte, domine, vivatricem,
que me de fluctibus educat aquarum.
500. Mecum in hoc itinere collaboret,
ut tibi sciam, domine, quid sit gratum ;
ut sciam quid sit iugiter acceptatum,
doctrina celesti me gratis irroret.
501. Me maris huius scopulos enatare
portumque iubeat patere salutis,
ut rate velo venustata virtutis,
possim ad portum patrium applicare.

502. Pestem irreverencie penetrantem,
et obprobriosos contemptus expellat ;
ad cenam paratam intrare compellat,
et stolam addat glorie venustantem.
503. Pectus accende clibano caritatis,
in igneo iecur amore reclines ;
cantici poculum palato propines,
guttur irrorans cantico novitatis.
504. Ingere michi munera premiorum,
meque profundas lumine permansuro,
et michi scalam fabrices ascensuro,
sinum adimplens munere beatorum.
505. Septem signacula libelli solventem
agnum eximie virtutis ostendas ;
cor ad contemplandum tam alta distendas ;
tentet intellectum illustres agentem.
506. Struem a visu remove trabealem,
quem rite serenes perhenni nitore,
ut renitescens lumine puriore,
lucem in luce videat principalem.
507. Lava salutis sanguine cogitatum,
cor penetretur lancea redimentis ;
mente moretur alapa patientis
spinea caput sperula cruentatum.
508. Latus irrorans, oculi velatura,
risus angentes rivulique cruoris,

505.—3. discendas P.—4. temet P.

506.—3. renitescans P.

livida caro verberare percussoris,
clavi deseuiens in carne sculptura ;

509. Pori qui fuso sanguine debriantur,
sceptrum arescens, pocio venenata,
vitaque mortis iaculo perforata,
in mei cordis pagina conscribantur.

510. Preces quas suggeris dignanter exaudi,
sicque purifices mentales affectus,
ut tuo spiritus dulcore refectus,
nova propinet cantica tue laudi.

Vox docentis gradus et officia angelorum et ortantem
fidelem. 39.

511. Transiens viam, Israel, hanc lutosam,
iacta celesti regie cogitatum ;
lumine principem attende sceptratum,
turmam plus solis lumine radiosam.

512. Dulci felices lumine confitentur,
quos pia ligans unio concathenat ;
lucis exercitus fons ipse serenat,
ut luce prima lucidi perlustrentur.

513. Sequens ter trina concio trinitatem,
trine distinguit asseclas unitatis,
claros gradatim cumulo caritatis,
ut plus sumant qui retinent summitatem.

514. Primos influencia prima fecundat,
qua post lustrari ceteri se letantur,

a quibus sumpti radii derivantur,
et lux in posteris effusa redundat.

515. Caritas primos ignea circumvibrat,
quorum dileccio constanter ignescit ;
ordo sequens sciencia prenitescit,
turma stateram tertia iuste librat.
516. Quarto refulgent ordine dominatus,
ordo virtutum presidet eminenter ;
vis potentatum imperat excellenter,
quibus est hostis clipeus expugnatus.
517. Tunc principatus radio serenantur,
cetus effulget nuncians altiora,
ordoque sequens evolat ad minora,
qui simul omni gaudio delectantur.
518. Quis horum in deum internos excessus,
quis lucis eterne metitur abyssum ?
ipsis dulcedinem quis fatur immissum,
et quantum sit ardor amoris intensus ?
519. Quis amoriferos affectus implentes,
quorum vis cogit ignea transflammari,
quantum effulgent lumine speculari,
quam sint in naturalibus eminentes ?
520. Prece mortalibus que dona procurant,
quorum quam avide profectus exposcunt ;
quibus sibi factos contemptus ignoscunt,
horum pia vota portando depurant ?
521. Canticum quis precelebre quod cantatur,
quisve concentus exprimet oblectantes,

iugi choreas radio rutilantes
summaque glorie celestis affatur ?

522. Ad prenoscentem universa procedunt,
ad agenda misteria precinguntur ;
ut secretum insinuent, allabuntur,
nec tamen absentes effectum recedunt.

523. Fonte dulcoris sobrii debriantur,
quibus non obsunt tedia saciatis ;
qui tali flagrant clibano caritatis,
ut cum plus ardent leciore urantur.

524. Hoc cogitatu, Israel, immorare ;
cordis huc thura dirige redolentis,
ut precibatus glorie condimentis,
possis ad cenam certius hanelare.

Vox deum metuentis et inducentis dominicam passionem.
40.

525. Mitiga, domine, statere libramen,
ut tua gracia me satis absolvat ;
magna ne iudicis me moles involvat,
et examinantis prosternat examen.

526. Ibi gigantes incliti staturosi,
ibi vincentes prelia formidarunt ;
tacte columpne subito titubarunt,
et in magnalibus ruere famosi.

523.—4. claritatis P.

Inscr. dominum P.

525.—4. ut A.

526.—2. vincentis A.

527. Num tam horribilem inibo conflictum,
 lignum certabo tineâ perforatum,
 lutum horroris, vanitas vanitatum,
 terre putredo, vasculumque confictum ?
528. Vapor umbrosus subito delitescens,
 trepidans folium et massa meroris,
 leti cibarium, et preda languoris,
 fatua ficus, stipula perarescens,
529. Stipes inutilis et ramus avulsus,
 pondere magni sceleris incurvatus,
 hesito cecus, alloquor insensatus,
 fluctuo labilis, et labor impulsus.
530. Alo quod angit, excito quod exurit,
 porto quod premit, molior quod molestat,
 lego quod ligat, ingero quod infestat,
 palpo quod pungit, preparo quod perurit.
531. Trahor quo nescio, quo ducor ignoro ;
 culpor, non audio, nec cesus emendor ;
 fleo, non cernor ; clamito, non attendor,
 et non exaudiendus miser exoro.
532. Rigor te iudice dictante silebit,
 nam nisi sceptrum venia venustetur,
 domus impulsa corruens quo labetur,
 quo miserabilis hec massa manebit.
533. Germen o David, domine, delicatum,
 cuius in sceptro gracie refflorescunt,

527.—1. Dum A.

531.—2. em̃dor P (*librarius tum mun tum men sic expressit*).

tolle reatus pondera que grandescunt
corque serenes tenebris intricatum.

534. Tu via, vita, glorie condimentum,
lima reatus, gracie distributor,
extenuati gaudii restitutor,
manna perhenne languidis alimentum.

535. Clavis apperiens que claudis ad nutum,
servis ut solvas honera servitutis ;
non dedignatus gemere sub tributis,
ut leto redimas letale tributum.

536. Spina consutrix capite delitescit,
facie furit alapa preminente ;
visum allidit tenebra tegumenti,
lili candor sanguine rorescit.

537. Lacrima makes lacrimas extorsurus,
pectora sevo verberare lividantur ;
pocula viti fellea propinantur,
doles ut sumat gaudia doliturus.

538. Genu derisus geminat incurvatum,
sceptris exultant vilibus illusores ;
se tuo cibant vulnere voratores,
probrio miscentes anxio cruciatum.

539. Tali cur pena plecteris, o amator,
et in tentorio qua lege teneris ?
ignare reatus, quo iure torqueris,
felle potaris, glorie propinator ?

537.—2. pecora P.

538.—4. et probro P.

539.—2. temptorio A.

540. Quo compassionis o mucro moraris,
cur non transfigis intima medullarum,
cur non erumpunt flumina lacrimarum,
cor cur ad ista pessimum induraris ?
541. Te pie dolor amplius non absentes,
set tuis exi latebris et appare ;
corque digneris adeo cruciare,
quod leti spinas senciat impungentes.
542. O me felicem taliter anxiatum,
o si hoc telo corruam inanitus,
luctus erit leticia redimitus,
et cor ameno funere tumulatum.
543. Sit tibi Christe, glorie magnitudo,
melleum melos, canticum eternale,
munus amoris intimi speciale,
tueque semper domui sanctitudo.

Vox patris filium commendantis et credentibus in eo
gaudia promittentis. 41.

544. Cornu Christi mei sublimo potenter,
et primogenitum ad summa sustollo,
quem super reges erigo preminenter,
et singulariter pre cunctis attollo.
545. Factum David adimpleo iuramentum,
ut semen eius celice principetur,

540.—3. erumpsit P.

541.—4. impingentes P.

542.—2. umanitus P.

543.—3. amore A.

Inscr. Christum filium P.

ut tollat omnino letale lamentum,
summoque sceptro glorie venustetur.

546. In nubibus ei quis summus equatur,
quem nubes ad superos electa conducit ?
nubes ut currus principi preparatur,
qui perditam ovem ovili reducit.
547. Largitas eius repparat inanitos,
oculo donat lumina fatiscenti ;
gressus euntis prevenit expeditos,
hostia lucis reserat accurrenti.
548. Iugum ipsius levitas circumlinit,
honus illius honore non molestat ;
regio languidos unguento delinit,
gratis ab eis abigens quod infestat.
549. Iam, pie primogenite, dominare,
sedens a dextris regii principatus ;
en aurum Arabiam tibi donare,
iugesque tuos facio donatus.
550. Tibi contrarios telluri committo,
quorum inclino capita pavementis ;
te scelus antiquum medente remitto,
vota verifico te corde querentis.
551. Te laudis officio dulce problema,
melos eximium, vas laudis eterne,
te scalam erigo petenti suprema ;
fons es exuberans, mel mentis eterne.

546.—1. summis P.

548.—2. onus *bis* P. — 3. delivit *sic* P.

550.—3. remitte P.

551.—2. ceterne P.

552. Inexhaustas delicias experire,
hauri perpetuos saporis odores ;
indue gloriam que nescit abire,
fac tibi sertum roseos pugnatores.
553. Lilia lege, lilium virginale,
sceptrum assume floribus inalbescens ;
tu flos amenus, gaudium eternale,
glorie pallium, stola nitescens.
554. Te verbo, celorum compago firmatur ;
iubente te, speculum lucis illuxit ;
ampnis ab humo solida separatur,
qui te divisus imperante defluxit.
555. Te prius ex intimo cordis eduxi
quam linea circulum tracta secarem,
priusquam lumen ex obscuris adduxi,
et ut transcurrerent momenta prestarem.
556. Articus polus non novebat Arturum,
set neque situs Pliades aggregavit ;
nondum se sidus noverat illuxurum,
et iam te cordis intimum eructavit.
557. Pie te prestas precium redimendis,
transis in predam, irruens in predonem ;
iter eras ab invio reducendis,
gigas ut iugules virtute draconem.
558. Nares in sude contrahis aduncatas,
et moritur mors cum impegit in vitam ;
predas educis nectibus obserratas,
semitam cetus arripit expeditam.

552.—1. in exhaustas P.

554.—3. annis P.

555.—2. tutulum *sic* P. — 4. pararem P.

556.—1. arcichus arthurum P.—2. suus A.

557.—2. transiens P.

558.—3. obseratas P.

559. In te credentes oleo perfundentur,
et quasi veris lilia germinabunt ;
in holocausti victimam assumentur,
et tui vultus radio rutilabunt.

Vox invitantis creaturas ad laudes creatoris. 42.

560. In laudes erumpant iam queque creata,
cuncte falanges celice modulentur ;
celi celorum, puritas depurata,
mobile primum quo subiecta moventur ;

561. Stellifer orbis quo structura levatur,
motu prioris circuli circumvolvens,
rigida fax, qui postea situatur,
sidus saluberimum, subtus evolvens ;

562. Stella minatricibus flammis accensa,
fax principali lumine radialis,
stella blandissimo fulgore succensa,
lucida fax ingenio principalis,

563. Massa qua menses labiles inveniantur,
quam solis intuitus luce fecundant,
et loca que currentibus exarantur,
laudes altissimo perhennes effundant.

564. Terra librata medio confirmante,
valles acclives, apices eminentes,
volatile genus, cum pisce natante,
grandia cete, belue deterrentes,

565. Omne frondosum, lilium inalbescens,
purpura rose, violeque livoris,

560.—1. creatura P.

561.—3. *annon legendum* frigida ?

563.—3. *innovantur* P.

565.—2. *mole sic, ut videtur*, P.

vena fontalis, fluvius intumescens,
stancia stagna, maris unda cursoris,

566. Grandinis grana, nivea pulcritudo,
gelu, frigus, lucencia glacialis,
fulgur exterrens, nubium altitudo,
ignis et estus, graciaque vernalis,
567. Raritas lucis, densio tenebrarum,
translucidi dies, et noctes umbrose,
vices versatiles, latrices horarum,
temporis hore modice seu morose,
568. Clibanum pueri vincentes accensum,
spiritus iusti homines, quos exaudis,
singulaque creata munus immensum
tibi ministrent, domine, sacre laudis.
569. Summus in trono residens eternali,
sic tui vultus radio perlustremur,
ut confirmati spiritu principali,
repperta que periit ove letemur.

Laus precipue dicenda prelati. 43.

570. Filios Levi, domine, purgature,
qui tandem conflando mundabis argentum,
rationem examinis habiture,
cum creditum petes in fine talentum,
571. Da manus nostras vigiles inveniri,
cum se granum a palea separabit,
ut nos electis gaudeamus uniri,
cum examinatrix lanx facta librabit.

566.—1. vinea *prius* P. — 3. nubilum P.

571.—2. grana P.

572. Certam nos tritici conferre mensuram,
agnos et esca triplici saginare ;
escam instanter operari mansuram,
intus accensos deforis illustrare.
573. Quod infirmatur, visitare letanter,
atque reducere dolose subtractum,
querere quod perierat incessanter,
edoce nos et alligare confractum.
574. Tradita mna sudario non ligetur,
quam lucri cursus augeat in usuris,
ut sera nobis gaudii reseretur,
et aggregemur celice regnaturis.
575. Longe mercenarii nomen expelle,
grex ne lupinis morsibus exponatur,
et mortis a nobis horrores avelle,
gratis ut anima pro grege ponatur.
576. Sacre mortis memoria rubescat,
mortis qua vita mortua repparatur ;
crux nostre menti iugiter innotescat,
alapa feriens qua vultus aratur.
577. Sperula regis spinea caput cingens,
stille cruoris undique rubricantes,
fluxus sanguinei sudoris intinguens,
rivi cruoris rapide commeantes,
578. Oculi splendor lucidus obumbratus,
facies sole pulcrior expallescent,
princeps in rabie servuli multatus,
rexque pacificus pressura livescens,

573.—1. letanter visitare P.

574.—2. lucti P.

575.—3. ut P.

579. Visum oblectans, viola vulnerata,
decusque lili sputosis illitum,
rosa rubescens turbine conturbata,
iubar solare tenebris irretitum,
580. Mitis, afflictus, validus, evanescens,
redemptor venditus ut lapsi leventur,
vita migrans, flos fovea delitescens,
in nostri volumine cordis arentur.
581. Sic nobis affectus flagrantés infunde,
ut pro te mortem avide siciamus ;
nunc nos felices reputantes habunde,
si pro te vita gloriosa ruamus.
582. O beatos si calice debriemur,
de quo perhennis gloria propinatur,
ut bibentes in calicem fabricemur,
quo laus in patria celesti libatur.
583. Christe Ihesu, fons effluens ubertate,
mortis nostre remedium imminentis,
tibi sit laudis cumulus augmentate,
melos et honor glorie permanentis.

Vox Christi alloquentis ecclesiam, et sui recolit puritatem amoris, et inducit misterium trinitatis. 44.

584. Sponsa Ierusalem dilecta letare,
nunc Sion filia resume camenan ;
canticò laudis edito spaciare,
faciem erigens ad alta serenam.

581.—2. *sic* P. — 3. tunc P.

582.—4. libatur A.

583.—2. imientis P.

584.—2. spiritus A.

585. En digitis meis ploratus abstergo ;
alo suaviter ut nubes irrorans ;
patratos in mari reatus immergo,
te quasi Libanum candore decorans.
586. Attero iugum pessime vetustatis,
gratis amans, fons effluo graciaram ;
latere lavo flumina feditatis,
vena viventium perhennis aquarum.
587. Fluctus de ventre me bibentis erumpet,
ad cuius haustum plantula germinabit ;
vitis in germen arefacta prorumpet,
et uva vitem marcidam innovabit.
588. Numquid origo non amabit amoris,
et ipse non ardebit ignis accensus ?
in sinu rinosceros cubo pudoris,
et amor in loris me ligat incensus.
- 589 Instar vernalis lilii refloresces,
et velut odor balsami redolebis ;
stola perhenni lucida renitescas,
umbras nocturnas lumine deterrebis.
590. Abluta cruore plus rosa vernabis,
pregnans ut humus flosculos editura ;
aures armonia suavi cibabis,
simul concentus musice ligatura.
591. Solis letaberis te vultu lustratam,
trinam visura de prope ierarchiam ;
lucem de lucis utero propagatam,
et unam in tribus agnosces usiam,

587.—2. germinavit A. — 3. germine(?) P.

588.—3. synu P.

592. Persone non unus set unum existunt,
quas tres non tria veritas intimabit ;
unum in eadem usia consistunt,
quas una parilitas semper equabit.
593. Flumen exit a facie senescentis,
flumen quod flameum evibrat ardorem ;
vim patris figurat senior non nascentis,
filium facies et ardor amorem.
594. Pater innascens pullulat illibate,
de se gignens ymaginem in se flexus,
amor resultat medius unitate,
una duorum caritas, unus nexus.
595. Rei pondus vertibilis universe
pater in prole baiulat ex se nata ;
verbum prestat initium rei per se,
mulcebris alit alitus hec creata.
596. Alitus spirans, spiritus principalis,
desuper fluidum allatus informe,
ratio, res cum conderet eternalis,
et lege sub recta locaret enorme.
597. Hoc scriptura misterio gravidatur,
huius claret vestigium in creatis ;
unum in tribus Abrahe revelatur,
simples cum sit essentia trinitatis.
598. Plasmans se notat hominem simplex trinum,
ut personalis veritas elucescat,
ut unitate maneat ius divinum,
et par in tribus gloria pernotescat.

594.—3. unitare P.

595.—1. podus P.

597.—3. abrae P.

599. Lucis ymago speculumque perpurum
a luce gignitur, et amor emanat,
iubar oblectans tenebras oblaturum,
quod plagas omnes saucii cordis sanat.

600. Sanctus ter promit seraphin trinitati,
cuius in ymno trinitas unitatur ;
dum trinum melos additur unitati,
qua celi terreque fabrica solidatur.

601. Aucta cognicio succendet amorem,
amor adauctus gaudia cumulabit ;
sinum implebunt munera largiorem,
quem sine mensura in finem ditabit.

Vox fidelis Christum alloquentis memoriam passionis
inducit et orando concludit. 45.

602. Lapis Syon egregie fundamentum
preciose preradians angularis,
statue feris expugnando portentum,
qui sine manibus e monte tractaris.

603. Montis ex alvo prodiens illibate,
in apicem altam nascendo grandescis ;
statue feris gloriam elevate,
qui ut totum adimpleas orbem crescis.

604. Vera veracium te lingua profatur,
qui terminos orbis sermone replerunt ;
per quorum ora veritas enarratur,
premia iam perhennia messuerunt.

605. Tibi confusio non turbat herentem,
te corde requirens ut stella splendet ;

600.—2. ymno P.

601.—4. in finem om. P.

602.—3. expugnande A.

tibi devotus comprimit opprimentem,
teque desiderans thesauro ditescit.

606. Laude melliflua sagina palatum,
ori propinans cantica novitatis,
et, ut exures facinus antiquitatum,
decoque mentem clibano caritatis.
607. Pullo cibarium implumi largire,
quem sub alarum colligas indumento ;
ipsi quem non vis penitus interire
brachio protinus occurras extento.
608. Te mei pium cogita redemptorem,
pro quo pressuras, verbera, cruciatus,
lacessentem opprobriis irrisorem,
clavos argentes, lugubres eiulatus,
609. Spine morsuras, spurios exputores,
crucem crudelium, aceti mixturam,
et mortis es passus iniustos angores,
funeris frangens funere ligaturam.
610. Quis hec dicet insignia caritatis,
quis ad eloquendum tam magna procedit ?
sileat omne residens in creatis,
modus sine modo mensuras excedit.
611. Tanto redempti precio miserere,
tuque, redemptor, erige sic redemptum,
ut eius auferas omnino contemptum,
quem tibi semper facias adherere.
612. Tu ros serotinus affectus irroras,
te cor interius rigante florescit ;

606.—3. antiquarum P.

611.—1. precioso P.

nos tuo latere levante decoras,
te sole lucente mens nostra nitescit.

613. Vera devincens veritas vanitatem,
lumen quo noster radiat intellectus,
mentis effuga lumine cecitatem,
et pane vivo sagines affectus.

Vox orantis sanctificari ante senectam, et sumuntur
verba de libro Ecclesiastico. 46.

614. Dona te michi, domine, meditari,
cordis affectus effice et vivaces ;
sermone tuos mundos et veraces
in me contribue ferreo pugillari.
615. Antequam anni venerint non placentes,
et solis aciem caligo denigret ;
priusquam luna solis lumen emigret ;
stelleque sitas nesciant oberrantes ;
616. Antequam domus vigiles avellantur,
et robustorum validudo tabescat ;
priusquam foraminum lumen ebescat,
atque molentes ocio fodiantur ;
617. Antequam ascultantes turbo corrumpat,
et filia carminis cesset audire ;
priusquam timeant excelsa transire,
et in amigdalo flos canus erumpat ;
618. Antequam agilis locusta pinguescat,
desuper cisternam et rota frangatur,

612.—4. ditiescit A. *al. m. corr. m. suprascribendo.*

613.—4. effectus P.

614.—2. affice P. te A P.

615.—4. aberrantes P.

616.—3. habescat *sic* P.

617.—4. cannus P.

et super fontem ydria conteratur,
visque lumbaris capparitis evanescat ;

619. Priusquam pulvis transeat in horrorem,
et funis argenti rupturas incurrat ;
antequam virga deaurata recurrat,
et liber eat spiritus ad auctorem.
620. Si tollas e medio vincla cathene,
gratis fasciculum solvendo prementem ;
si motum mentis rexeris obnitentem.
et tibi regenti subdantur habene ;
621. Si tua demas, domine, dolatura,
quo me vides interius honustatum ;
si qua me cernis macula deformatum,
viva piscine laveris in lotura ;
622. Si caritatis clibano cor accendas,
et iecur algens estuet in ardore ;
si munus amoris amator inpendas,
et sacro me cibus virtutis odore,
623. Tele rupturam spiritus non horrebit,
tetre profundum fovee transiturus ;
honor, o domine, sit tibi mansurus,
quem melos omnium perhenne decebit.

Canticum in laudem virginis gloriose. 47.

624. Omnem laudem exsuperans, o laudanda,
huic cantico laudis aures inclines ;
in tuo linguam cantico disciplines,
osque proferre doceas acceptanda.

618.—4. usque P.

622.—3. unus P.

623.—2. terre A. — 4. omne perhennium P.

625. Que sola paris, lilio non labente,
recte denodas recia vetustatis ;
recte decorem renovas inquinatis,
qua vita redit perdita pariente.
626. Tu rubus inustus cum flamme donatur,
vellus irrorans tipici Gedeonis,
regis ornatus regia Salomonis,
ficella qua legis pincerna portatur ;
627. Ora refulgens hostiis insignita,
vas manna conservans, et sancta sanctorum,
lapidum Aaron celatura sculptorum,
teneri Ioseph tunica polimita ;
628. Ager impletus, virgulaque florescens,
terra qua vere veritas exalatur,
luna qua noctis facies illustratur,
thus lucidissimum, oliva pinguescens ;
629. Templum, quo sonus mallei non sentitur,
Hester edocta principem inclinare,
terra florescens germinans salutare,
vera Iudith qua populus expeditur ;
630. Ales olivam baiulas anxiat, is,
lapis instauras latice sicientes,
virga que fluctus dividit intumentes,
yris in nube nuncia lenitatis ;
631. Porta que soli principi reseratur,
inons petre parens idolum allidentis,
mille maxilla miscuens pavimentis,
archa que David humero transportatur.

625.—2. deno das sic P.

626.—4. quam P.

630.—1. oliva A. — 4. levitatis P.

632. Archa de sethim baiula claritatis,
quam firmam quadrangula forma protendit,
ala quam cherubin alatus extendit,
lucis columpna rutilans obscuratis ;
633. Uterus Lie faciesque Rachelis,
funda diffundens lumina loricati,
fumi fulgens turribulum elevati,
turturis hostia litata fidelis ;
634. Radix Mambre, Zacheica siccomorus,
mare translucens specie cristallina,
nubes levis probaticaque piscina,
et clangor argenteae tube sonorus ;
635. Superhumeralis tu recte sculptura,
rationale opere polimito,
in quo fulgore rutilat insignito
turba gemmarum ordine habitura ;
636. Auri candelabrum quo flamma scintillat,
vatem admittens hospita Sareptena,
oleum quod exoritur in lagna,
et nubes que iustum pluendo distillat.
637. Virgula fumi redolens elevata,
ut rota solaris electa splendore,
surgis ad instar rutilantis aurore,
quasi castrorum acies ordinata.
638. Stratum cubile specie flosculorum,
lectus quem cingunt gladio decorati,
stola contexta congrua maiestati,
ortus conclusus, cellula pigmentorum.

632.—3. cherubyn P.

633.—1. lye P.

634.—1. siccomorus P.

638.—3. magestati P.

639. Fulvis auri murenulis adornaris,
ferculum regis agile columpnatum,
habens assensum merito purpuratum,
principem evehens quo vere portaris.
640. Cum propugnaculis tu turris erecta,
et armaturis inclita robustorum,
mille munita robore clipeorum,
fortis, sublimis, preminens et electa.
641. Ut mala fragrant punica cum franguntur,
sic gene tue, gloria mulierum,
ubera cuius specie vincunt merum,
dum mella cum lacte sub lingua labuntur.
642. Collum ut turris eminet eburnina,
genis ut turtur unica venustaris,
oculi cuius visio columbaris,
lingue sermones pocula nectarina.
643. Vitis habundans nemore cupressorum,
palmes exuberans et palma vincentis,
ysopus humilis, vis mirti medentis,
aloes alta, prelatura cedrorum ;
644. Carbo carbunculi, visio saphirina,
iaspis, crisolitus, smaragdo viroris,
prasina, topazius, acathes honoris,
amatistus, lucencia berillina.
645. Spere sub centro celica sigillatrix,
tu patrem parturis, et claudis immensum ;
lupum agno dilanias apprehensum,
anguli petre sedula cementatrix.

640.—2. exarmaturis P.

643.—3. micti *ut videtur* A.644.—3. copazius *sic* P.

646. Actum purum purissima comprehendis,
tue puritatis nature nubentem,
quem carnis passive naturam habentem
in nostre stateram salutis appendis.
647. Sola parens, parturiens illibate,
tutrix tuos non desinis intueri ;
magni rigorem mitigas Assueri,
sceptro terroris indita lenitate.
648. Quis michi tribuat ut preco tuarum
laudum efficiar, fons laudis inundans,
vena preconio perhenni redundans,
vas musice laudis per secla preclarum ?
649. Tu nostro remedium presta languori,
via vite, spes unica desperatis,
periclitanti misero firma ratis,
finis anguoribus et meta merori ;
650. Stella polari cardine sublimata,
qua fragor unde frangitur irruentis,
qua flabra silent pelagi rugientis,
et spirat aura celitus exaltata.
651. Sceptro refulgens glorie preminenter,
temet ancilla iudice nuncuparis ;
nobis ut spei munera largiaris,
te deprecamur, domina, confidenter.
652. Lune submittis cornua mutuata,
que vere vestiris solari splendore ;
seraph eximio precedis amore,
docta plus cherubin, plus tronis ornata.

646.—3. *passie sic* P. — 4. *staturam* A.647.—4. *inclita* P.649.—1. *presto* P.651.—4. *deprecandi* A. P.652.—4. *cherubyn* P.

653. Quis caritatem qua clares affatur,
ignem amoris intimi quo fervesces,
florem humilimum quo vere nitescis,
et prerogativam que tibi donatur ?
654. Quid tibi rectum eloquar ut placeris,
et digne quid dicam, o gemma celorum,
singule cui pericie musicorum,
nec celum sufficit ut plene lauderis ?
655. Spiritus almi mansio delicata,
in te non solum spiritum hospitalis ;
nam patris edes filiique probaris,
camera tamen filio dedicata.
656. Quem pia portas utero virginante,
sola concipiens intacte repperta,
hunc pure paris, gemitus inexpecta,
cibas et lactis balsamo distillante.
657. Rore madescit lacteo flos accrescens,
lac flori pluit, uberi nubes grata,
filium alens pluvia delicata,
lactis effundit pabulum inalbescens.
658. O nova delens gracia vetustatem,
fons vere vivens rivulo saciatur ;
manna perhenne siciens ablactatur,
et vite panis patitur egestatem.
659. Fletus angentes gaudium experitur,
et, ut detur pro gemitu melodia,
vera strepit vagitibus armonia,
carcere latitat quod regna largitur.

653.—1. claritatem P.

654.—3. perisie A.

657.—1. rosa prius P. (al. m. ut videtur corr. in margine).

—3. lilium P.

660. Sic nova parens facinus antiquate,
sic pia deles crimina plectendorum ;
sola denodas recia captivorum,
per te repperta perdita libertate.
661. Tu mediatrix, medica medicina,
fructu mederis vivido morienti ;
idre resistis unica perimenti,
colla teris calcaneo serpentina.
662. Quali putas invidia contabescit,
cum te videt victoria laureari,
et se sentit in tenebris anxiari,
ubi penalis passio non tepescit ?
663. Victrix gaudes duplicibus insignita,
cuncta transcendens sidera claritate,
agmina celi singula dignitate,
nato de luce radio redimita.
664. Si trinitatem ratio quaternaret,
pars tibi quarta merito largiretur ;
set in deo quaternitas non habetur,
qui in persona triplici semper claret.
665. Prima post deum premines in creatis,
parens principii, parentis origo,
stella qua renitet nocturna caligo
equoris huius fluctibus implicatis.
666. Vincis, amoris vinculo vinciente,
unicornis indomiti feritatem ;
edito placas ubere maiestatem,
que te mitescit precibus impellente.

663.—1. gaudens A.

666.—1. amoreis P. — 4. nitescit P.

667. Sic tuo cubans gremio temperatur,
ut ferientem referire recuset,
se provocantem promcior ut excuset,
quam ut ledat, cum anxie stimulat.
668. Tua non spernit gracia te spernentem,
quam sic movet affeccio pietatis,
ut nati nudes latera pro renatis,
sic aversura gladium ulciscntem.
669. Ut vomer hebet framea te conflante,
migrat in falcem lancea percussoris ;
cum prece purgas crimina transgressoris,
per te sedato iudice fulminante.
670. O si me cures, eruens ab his curis,
si te largiris misero medicamen,
fletus assumet ilico consolamen,
nec metuetur a securo securis.
671. Petra transparens, celice vas excisum,
lira celestis, canticum eternale,
sidus excellens naufrago speciale,
speculum lucis ab eterno provisum.
672. Hec tuo thura congeras in altari,
quorum, pia parens, odore placeris,
et que preconium perhenne mereris,
hanc iube laudis stillulam acceptari.
673. Venie vena, placida maiestati,
veni cum mors advenerit irruendo,
tetras falanges abige deterrendo,
meque presentes unice trinitati.

667.—2. refeure prius P. corr. referre ut videtur.

673.—1. magestati P.

Vox fidelium miseras huius vite recolencium et
deprecantium liberari. 48.

674. Ira quamdiu, domine, deterrebit,
cum non silebit gladius indignantis ?
numquid obibit gracia miserantis,
et humiliatos vindicta delebit ?
675. Propter teipsum, domine, recordare,
quod sumus ut cinis in aura dispersus ;
turbo nos iugiter immergit emersus,
ire non desinit nos mucro vorare.
676. Dies doloribus humani teruntur,
labile transit seculum in erumpna ;
carnea labitur plus feno columpna,
novique fletibus merores adduntur.
677. Lutea carnis gloria ventilatur,
robur nostrum plus stipula perarescit ;
mane nostrum, dum oritur, enigrescit,
et vespere flos decidens induratur.
678. Cithare sonus fletibus inanitur,
et pani doloris se cinis inmiscet ;
calici nostro lacrima se commiscet,
ligni radicibus securis unitur.
679. Rete tetendit subdolus in obscuro,
facta nos latet fovea venatoris ;
ad nos hanelant guttura voratoris,
furque minatur gressui ruituro.
680. Et quid sumus ut viribus obsistamus,
ut hunc valeamus inire conflictum ?

674.—2. cum] vim ut videtur A.

676.—3. carne P. columbana prius P. (corr. columna).

vapor volatilis, vas luto confictum,
vix unico qui vel momento perstamus.

681. Sed ne ruat quod prepotens erexisti,
et ne quam plantas vinea devastetur,
tua nobis clemencia non negetur,
qui cor ut te requireret tetigisti.

682. Et si nostre miserie non sit finis,
fini eam, fons venie salutaris ;
fini eam, rex glorie singularis,
carnis nos huius eruens a ruinis.

683. Quanto maiori fragore terremur,
tanto nobis serenior elucescas,
quibus post noctis nubila sic diescas,
ut die vespere carente lustremur.

684. Una sit semper gloria trinitati,
melos et laudum copia devotarum,
decus, potestas, actio graciaram,
et trine iugis claritas unitati.

Vox fidelium Christum mystice laudantium et orantium
quod eis sui munus amoris impendat. 49.

685. Proles David et domine gloriose,
flos sempiternae, glorie diadema,
melleum melos, cantici dulce thema,
tu lux lucis verissima radiose,

686. Rex mansuetus, regnum preelectum,
robur eximium, compago petrina,
ara rubescens, victima vespertina,
predulce thimiama summis evectum,

680.—3. luci A. conflictum A.

683.—1. maiore P. — 3. nubula sic P.

Inscr. laudantium sic P. amoris munus P.

687. Preminens pontifex, et sancta sanctorum,
secundum ritum Melchisedech ordinariis ;
Helyseus vivificans incurvaris
quo reclinante rumpitur mortis lorum.
688. Isaac parens patrie voluntati,
Ionas quem cete revehit ad superna,
Ioseph immissus exiens a caverna,
David impugnans lumina loricati.
689. Abel fraternam frameam experiris,
et Zacharias quo rubescit altare ;
Samaritanus, oleum salutare
infundis et merum quo leta largiris.
690. Agnus, salvas cum angelus evastaret ;
vates, auriga, pallique donator ;
Noe navis in gurgite gubernator,
nubes lucis, ne populus oberraret.
691. Flos de virge virginea propagatus,
manna que populo languenti redundat,
templum quo salvificans ampnis exundat,
princeps tyrannide servili multatus.
692. Lira David qua perfidus effugatur,
oriens splendor celice speciei,
dies de die gloria iubilei,
fructus terrestris qui ad summa levatur.
693. Nubes que terram celitus irrigavit,
petra producens gurgites et fluentia,
que saciarunt homines et iumenta,
nuxque quam virga virginans exalavit.

687.—3. heliseus P.

688.—1. Ysaac P. — 3. ioseph P.

690.—2. hauriga P.

691.—2. magna P.

694. Vera via, iusticie verus lator,
serpens erectus eruens intricatos,
ramus allevians in ampne vexatos,
arcus in nube federis explanator.
695. Petra diversos uniens angularis,
iubar oblectans, visio matutina,
mare transparens specie cristallina,
granum frumenti, vinea salutaris.
696. Summum bonum, suavitas adoptata,
princeps pacis, et iubilus angelorum,
premium es in termino premiorum,
viteque panis, veritas humanata.
697. Indigens nullo, faciens universum,
nil horum odiens que fore iussisti ;
set sic amans ut fieres quod fecisti,
ut summis attraheres ymis immersum.
698. Vinctos educis sanguine testamenti,
dum vena perhennis excisa manaret,
dum palmas extensas punctura limaret,
et ara ruberet cruore recenti.
699. Doles ut sis dolentibus adiuvamen,
dampna legis ut commoda largiaris ;
alapa facie percussus araris,
ruis ut sis ruentibus in tutamen.
700. Genas exponis alape generosas,
verticem spina vendicat habitatrix ;
lancea rubet intimi perscrutatrix,
acies angit tenebra luminosas.
701. Quis morte non flebit pupillas immersas
cum vite sis datur et morte multaris ?

purior enim forcius anxiaris,
unica mors ut redimat universas.

702. Vera cibatur vinea feditate,
madet aceto glorie condimentum ;
liber subeundo servile tormentum,
servos adoptas indita libertate.
703. Sceptrum arescens, sperula spinealis,
mirrato madescens aceto lagena,
rapidus hostis rugiens ut leena,
tela torquencia, punctura letalis,
704. Risus affligens, oculi velatura,
vestis albescens, stimulus irrisorum,
plage, livores, verbera pessimorum,
crux cruciatus varios allatura,
705. Sarcina comprimens humani languoris
luctus et gemitus, et labor infringens,
duro miseria nos iugo confringens,
nosque comminuens punctura doloris,
706. A te piissimo benigne sumuntur,
ut ad eterna pascua redeamus ;
utque letali laqueo careamus,
tela tibi letalia iaciuntur.
707. Solvis nil debens, liberans debitores,
transis in predam, domine, dum predaris ;
ut mors moriatur, in morte moraris ;
funere frangis funeris incentores.
708. Vita vocata, devoras voratricem
mortem, quam noras vivere morituram,
ovem repportas humero perituram ;
hostiam agnus immolas ereptricem.

704.—4. cruciatus P.

708.—1. notata A. — 2. voras P. — 3. ovem] quamque A.

709. Quantus amor et copia que dulcoris ;
quali manas diluvio caritatis,
qui te donas in precio captivatis,
fune vincientis ligatus amoris.
710. Amor in te prevaluit, o amator ;
te verus amor vinciens inanivit ;
virtus amoris valida te contrivit,
ut fias mortis mortue triumphator.
711. Amor te verus sepelit in obscuris,
amor te rursum revehit ad superna ;
tui cordis inebriat sic interna,
ut tua dones robora ruituris.
712. Actu te puro subdito passioni
summe dat passo gaudia triumphantis ;
metam te facit stadio laborantis,
te lumen aptat lutee regioni.
713. Sic sic amans ut nequeat enarrari,
divino cor nostrum amore succendas ;
te nobis in premium summum impendas,
quo solo mens potest complete cibari.
714. Sit tuo melos nomini speciale,
decus et iubilus perhennis habundans,
sacrate libacio laudis inundans,
et thus amoris redolens eternale.

Vox fidelium orantium et inducencium Christum
sub figura Ioseph, et terminatur liber. 50.

715. Laudis exigue nunc munus accepta,
et cantico laudis oblate placeris,

711.—4. donas prius P.

714.—4. eternale. Amen. P.

Inscr. ioseph P.

715.—1. munera A.

qui tua gracia languenti mederis,
et vota rectificas cordis inepta.

716. Dante te, domine, vindicta quiescet,
ensis in vomerem te flante transibit ;
vita te perdita repperto redibit,
teque vernante gracia reflorescet.
717. Ioseph inclusum carcere conspexisti,
labia cuius veritas edocebat,
opera cuius omnia disponebat
spiritus sapiencie quem dedisti.
718. Deducis ad lumen tellure demersum ;
levatum e pulvere sceptrum decorant,
et supplices hominum cetus adorant
turbido carceris squalore conspersum.
719. Quanta choruscas gracia lenitatis,
et quam miranda pietate redundas,
qui superbiorum ut cervices obtundas,
humiles alis ubere levitatis.
720. Fac tui verbi, domine, nos sequaces,
nosque respicias de sede celorum ;
unias nos collegio parvulorum,
ut mistici simus secreti capaces,
721. Quod a prudentum cordibus elongatur,
et parvulorum sensibus innotescit,
quorum humilitas ut stella splendet,
et innocencie lucerna laudatur.
722. Nobis horrendum mitiga mundi mare,
et duc ad portum patrie preminentem ;

717.—1. ioseph P.

718.—2. levatum est P. decoratum P.

720.—4. simis P.

victimam effice nos tibi placentem,
cor tibi nostrum dedicans in altare.

723. Teres in cantico iam terra resultet,
tibi celorum agmina modulentur,
et ut novella cantica cumulentur,
in laude nunc spiritus omnis exultet.

Amen.

Explicit meditacio dicta cantica quinquaginta edita
a Iohanne de Houedene ad honorem domini
salvatoris.

723.—I. Cum es. A.

Subscr. Expliciunt cantica salvatoris edita a Iohanne de
Houedene. P.

CYTHARA

In honore domini salvatoris incipit meditacio edita a Iohanne de Houedene clerico Alianore regine Anglie matris regis Edwardi; faciens mencionem de salvatoris redolentissima passione, et amoris Christi suavem inducit affectum. Hec meditacio vocatur cythara eo quod verbis amoriferis quasi quibusdam cordis musicis ad delectacionem spiritualem legentes invitat.

1. Ihesu vena dulcedinis,
proles pudica numinis,
verbum ens in principio,
fructus intacte virginis,
5 et flos humani germinis,
vernans absque contagio,
summus in regni solio,
dita linguam eloquio,
munus acceptans carminis;
10 fac quod fragret devocio,
fervescat et affeccio,
in tui laudem nominis.
2. Cum te loquuntur labia,
tunc favis sunt similia
pre mellis multitudine;
tui vernat memoria
5 cor velut humus pluvia,
veris plena pinguedine.
o lucis lux intermine,

Inscr. om. B. clerico . . . Edwardi om. et Hoc opus sic incipit Ihesu vena dulcedinis add. P Q.

1.—7. sumus P Q. simul A. — 8. cita P Q. — 10. flagret A.

2.—1. loquentur Q.

- lava salutis sanguine
 cruenta penetralia,
 10 tua cibans dulcedine,
 replensque plenitudine
 vani cordis inania.
3. Tu laus interminabilis,
 decor inestimabilis,
 et amoris primicie ;
 splendor invariabilis,
 5 profundus inscrutabilis,
 mentis medela saucie,
 tu vinculum concordie,
 viva vena clemencie,
 dulcor intolerabilis,
 10 tu princeps preminencie,
 cuius cedit potencie
 porte mucro versatilis.
4. Radicis flos mirificus,
 regnum et rex pacificus,
 piscina mendas abluens,
 fructus ligni vivificus,
 5 agnus salubris mysticus,
 Ioseph oppressos eruens,
 petra deserto defluens,
 pressos siti restituens,
 ornatus aromaticus,
 10 David in hostem irruens,
 lapis monstrum comminuens,
 splendor nusquam eclipticus.
5. Manna manans in invio,
 columpna noctis medio,
 cetum serenans celitus,
 Ionas liber naufragio ;

3.—5. ūctis Q.

4.—6. iosep P. — 8. reficiens B. — 11. hostem B.

5.—3. servans Q. — 4. naufragio sic Q.

- 5 Aman forti convicio
 leti largiris gemitus ;
 Samaritanus inclitus,
 egrum curas humanitus,
 dum condescendis saucio ;
- 10 Sampson virtute peditus
 hostes extinguis penitus ;
 quartus in ignis atrio.
6. Abel pugne principium ;
 Noe frangens naufragium,
 arche conpingis latera ;
 patri multarum gencium
5. regresso das post prelium
 panis et vini munera ;
 Helyas petis ethera ;
 vates curvatus funera
 confringis per dominium ;
10. tu prodigo post scelera
 concordie das federa,
 stoleque prime premium.
7. Fretum facis frangibile,
 quo vulgus miserabile
 redintegrato conteris ;
 venenatis optabile
- 5 das munus memorabile,
 cum serpens palo figeris ;
 melle manantem apperis
 terram donandam posteris,
 pacis dans munus nobile ;
- 10 Aaron in veste poderis,
 lotura lavas lateris
 scelus orbis notabile.

5.—10. samson Q.

6.—1. pingue B. — 7. Elyas P Q. petens B.

7.—8. tuam A. — 9. donans A.

8. Velut cum sol inspicitur,
 visus luce reliditur
 tanto percussus sidere,
 sic mens in se reflectitur,
 5 cum inhexaustas nititur
 laudes tuas exprimere ;
 te tamen amans tenere
 laudem nequit reprimere,
 licet exilis editur,
 10 quam habundanter edere
 perfecteque retexere
 nequit omne quod conditur.

9. Te memoror pro modulo,
 cordis infunde loculo
 tibi placentem hostiam ;
 cor caritatis iaculo
 5 iactu transfige sedulo ;
 fac quod te solum siciam
 et mentis indigenciam
 te fonte sic reficiam,
 quod caritatis poculo
 10 debriem conscienciam,
 cuius mergas mundiciam
 in tui fontis rivulo.

10. Ihesu perhenne premium,
 vel sero veniencium,
 cuius dulcor exuberat,
 quam suave suspirium,
 5 quam dulce desiderium
 te cor amantis vulnerat.
 o vulnus quod refrigerat,
 o telum quod cum lacerat
 tunc introducit gaudium,

8.—7. tecum *ut videatur* B. — 8. nequis B.
 9.—5. iactum B. — 9. quot Q.

- 10 languor salutem reserat,
et vitam mors accelerat,
que mortis nescit tedium.
11. Fortis ut mors dileccio,
qua cum fervet affeccio,
mors ab amante queritur ;
tanta manat devocio
5 pre dulci desiderio
quod pena non percipitur ;
nam dum amori moritur,
vite predulci vivitur,
quam non contristat passio ;
10 recte felix asseritur
qui, quod in luctu seritur,
perhenni metit gaudio.
12. O si michi vel parvula
daretur nunc scintillula,
qua iecur incalesceret ;
si delicata facula
5 nigra mentis nubecula
candidata claresceret ;
o si me sic attenderet
quod penitus consumeret,
et fierem favillula,
10 quis gaudium exprimeret ?
cor arens reviresceret,
florens ut palme spatula.
13. Sed hec summa felicitas,
velut a nocte claritas,
elongatur a misero ;
nam delictorum densitas,

10.—10. languor *sic* P.

11.—5. predulci P Q. — 6. quot Q.

12.—9. fieret A. — 12. florem B. —

- 5 ne penetret serenitas,
obstat soli lucifero ;
sic a sanctorum numero,
reatu pro innumero,
mea distat perversitas ;
10 ergo distans a supero
cetu, si me demersero
luctu, preminet equitas.
14. Securi stipes habilis
sum, necnon terra sterilis,
zizanniis assidua ;
vapor parum spectabilis,
5 pulvis aura spargibilis,
fumus et ficus fatua.
lampade nonne vacua,
festa peto precipua,
quo nubit sponsus nobilis ?
10 sed ne claudatur ianua,
lampas esto luciflua,
qui sponsus es mirabilis.
15. Me venenis inficio,
nec tamen spe deficio,
sed effluo fiducia,
sperans quod loto vicio
5 Siloe natatorio
recandescet mundicia ;
tu amor amans omnia,
clemencie tu copia,
cuius fluit infusio,
10 tua non spernit gracia,
nec ingratos per invia,
sed liberat ab invio.

13.—5. non P. — 12. permittit B premittet P Q.

14.—1. secura A. — 3. zizannia B. — 6. none P. noue Q.
8. festo A.

15.—4. toto A.

16. Si diligit eximie,
 qui penas mortis anxie
 pro amicis amplectitur,
 quanta vis amicitie
 5 cum mors plena sevicie
 pro non amante sumitur :
 amor quo sic diligitur,
 metam omnem transgreditur.
 interminus ens proprie,
 10 te solum hic aggreditur
 amor, et circumplectitur
 regem misericordie.
17. Prima prior materia,
 dives in patris gloria,
 meatus librans agiles,
 mira victus clemencia,
 5 sub carnis hac inopia
 dies agis mutabiles,
 penas passus spectabiles,
 ploratus lamentabiles,
 spinetique convicia,
 10 clavos transpenetrabiles,
 mortem ut mortis pugiles
 absorbeat victoria.
18. Servili liber scelere,
 sub servi gemis honore,
 pressus amore nimio ;
 mucro, doctus transfigere,
 5 tuo demersus latere,
 cruore madet regio ;
 sceptrum plena ludibrio,
 vini mirrati mixtio
 torquent amantem tenere ;

16.—1. set B. — 5. pena B. — 10. sic *prius* Q.

17.—3. liberans A.

18.—2. genus B P Q. opere onere *sic* B. — 5. dimersus B.

- 10 spina, sputum, illusio,
probrosa genuflexio
non cessant interimere.
19. Visu tectus illuditur,
dum propheta queritur
a prophetali lumine ;
princeps pius opprimitur,
5 et iaculi transfigitur
manus et pes acumine ;
scepstratur rex harundine,
calix plenus acredine
sicienti tribuitur ;
10 fletus fluit cum sanguine,
dum spineali tegmine
vertex intactus tegitur.
20. Frutex fronte degeneras ;
et regi cur inproperas
servilis indignacio ?
nosti, mucro, quem laceras,
5 et scis quem sic exasperas ?
viperea cognacio,
ceca sevis in radio,
dum sub appenso pallio
regi risus exaggeras ;
10 qui subit absque iurgio
gratis et in silencio
tormentum quod acceleras.
21. Flos lilio lucidior,
omni flore formosior,
quem virgo virga genuit,
quid moror, cur non morior

19.—7. sceptratus B.

20.—4. quit Q. lanceas A.

21.—2. omni] cum P Q. — 4. morior A. cur] quod B.—

- 5 cum te manus immicior,
dolare non abhorruit ?
set me sic mori vetuit
cor quod amore caruit,
ne morerer felicior ;
- 10 nam eo qui sic languit,
et languens mori meruit,
nullus umquam beatior.
22. Quali fervescis facula,
qui tostus in craticula,
crucis reos concilias ;
dum te carentem macula,
- 5 furum furatur copula,
quos mediator medias,
quorum unius anxias
ferendo contumelias
das alteri per secula
- 10 duraturas delicias,
per quem pius principias
sanctorum conventicula.
23. Iure iubente moreris,
mors, cum vitam aggredieris,
vitam qua sola vivitur ;
ceca dum sic persequeris
- 5 in quo nil tuum repperis,
quod possideas perditur ;
telum quod iusto iacitur
in te iuste reflectitur,
et a squalore carceris
- 10 servus liber regreditur,
et stola prima fungitur
lota cruore lateris.

21.—5. immicior] minucior PQ.—7. necuit Q.—8. carnit sic
P.—9. mererer B.—12. nunquam A.
22.—2. costus A.—3. consilias P Q.
23.—1. Fure P Q.—4. cum Q.

24. Mucro limatus laniat,
 poros cutis inebriat
 cruoris ros sanguinei ;
 se pellicanus sauciat
 5 ut mortuis subveniat
 rubentis unda balnei ;
 ventris proles virginei
 riget ad ictus mallei,
 ut incudem se faciat
 10 et fit ad instar clipei,
 ne nos hostis funerei
 telum crudele feriat.
25. Migrante te, celestia
 commigrant luminaria,
 o lucis fons primarie.
 petre scissura varia,
 5 tot inferi supplicia
 regem plangunt iusticie.
 cor igitur miserie
 cur non te frangis anxie,
 cum recordaris talia ?
 10 si sit in superficie,
 cedit cruori bestie
 adamantis duricia.
26. Flos rubet qui canduerat,
 dum solvit quod non tulerat,
 solus liber in mortuis.
 plaga pium exasperat,
 5 mitem mucro dilacerat,
 dum spina caput obruis
 et cutem fronti consuis,
 cruore cuius effluis,
 quem acies eduxerat.

24.—7. prolis P Q. — 8. figet P Q. — 9. om. B.

25.—1. dignante B. — 2. commigunt P Q. — 4. cissura B.
 — 6. regi. B.P. — 8. te non B.

26.—3. sonus Q. — 7. cuncti ut videtur B.

- 10 cur pungere non metuis
flagris florem assiduis,
qui vero veri preerat ?
27. Vino pupilla pulchrior,
frons celis honoracior
sub umbra languet obitus.
cur cogitans non crucior
5 quam dulcis est, quem acrior
punctura pungit penitus ?
o mors dolor et gemitus,
confodite cor funditus,
ut fiam ei iunctor,
10 qui pro me cruci creditus,
probrose mortis exitus
subit ut sim vivacior
28. Liber vite, lux superis,
intus et extra scriberis
penne sculptura ferree ;
rubit membrana litteris,
5 dum lambit rorem lateris
limate mucro lancee ;
flos marcet carnis nivee,
spineto gentis spinee,
passus iacturam vulneris ;
10 virge fructus virginee
latet in fundo fovee,
rex squallet umbra carceris.
29. O qui nos sanas vulnere,
te sub amoris latere
mortis monstrat dileccio,
cor pellicani gerere,

26.—10. pingere A.

27.—3. languens A. — 10. redditus B. — 12. sum Q.

28.—4. littere A. — 12. carcere A.

5 immo te plus diligere
 probrosa probat passio.
 nonne spine rotacio,
 sceptralis et illusio,
 ipsumque genuflectere,
 10 furum associacio,
 fel, sputum et illusio
 plus sunt quam morti cedere ?

30. Defle, turtur, exequias
 sponsi, necnon angustias,
 singulare supplicium ;
 spine morsuras varias,
 5 dire crucis angarias,
 angens sceptri ludibrium,
 harundinis convicium,
 et risus illudencium,
 in te profunde sencias ;
 10 necis materne gladium,
 per tue mentis medium
 compaciens traicias.

31. Recordare quid egeris,
 et qualiter diligeris
 lege crucis volumine ;
 lege sculptura lateris
 5 recentis libro vulneris,
 et veprium acumine ;
 lege leti luctamine,
 quanta teneritudine
 sub alis recolligeris.
 10 lumen natum de lumine,
 ne maneat caligine,
 subit obscura carceris.

29.—7. non me A.

30.—5. angurias A. — 12. trahicias B.

31.—1. ne recordare A.—3. legis B. cruce B.—4. sculpture A.
 sculptura P. stultura Q. — 10. lumen] rivum Q. — 11. om. B.

32. Dum sol celestis solvitur,
sol mundialis moritur,
et excecantur radii.
migrans vita qua vivitur,
5 prece patrem aggreditur,
ne moriantur impii.
o agni mors innoxii !
sedare vim iudicii
mox moriturus nititur,
10 et grandis cura studii
reis munus remedii
procurat, dum opprimitur.
33. Nonne caput ad osculum
reclinat, quando poculum
gens venenata porrigit?
plagas, sputa, patibulum,
5 grande sceptri ridiculum
princeps pacis non negligit ;
agnus rapaces abigit,
et vita mortem eligit,
amoris passa iaculum ;
10 victor vexillum erigit,
et adversantes subigit,
viteque vincit emulum.
34. Cor ferri friget acie,
dum floris furit facie
sepes serrata vepribus ;
manna marcet esurie,
5 sitis sevit in sacie,
melos strepit clamoribus,
pectus plenum amoribus
exponitur predonibus,
nox natat in meridie,

32.—1. cum B. — 5. patrem] ipsum B. — 7. innuxii P Q. —
10. granditura P Q. stadii A.

33.—3. generata B. — 5. rediculum *prius* P.

34.—2. furet vepribus B. — 3. *om.* B. — 5. facie A. — 7. *om.*
B. — 9. vox *prius* P.

- 10 princeps prior principibus
crucis cruenta cornibus
transpenetratur anxie.
35. Dic, lacrima, quo latitas ?
linque cavernas abditas,
et exeas in medio,
et tu que pios habitas
5 fletusque dulces excitas,
advenias compassio ;
mee mentis hospicio
transpenetra cor gladio
quem elimavit pietas,
10 quem acuit compunctio,
quem eduxit devocio,
veraue vibrat caritas.
36. Cor ergo duc suspirium,
planctus profer exicium,
pro te passo compaciens ;
funde pupilla fluvium,
5 qui sit ut torrens imbrium,
raptu lapillos rapiens.
o dolor indeficiens,
ex amore prosiliens,
fac suave silicium,
10 panem doloris largiens,
et nos in via nutriens,
ducas ad cene premium.
37. Ihesu, te canens gaudeo
nam tuo tactus oleo,
non gaudere non poterit ;
sed letus corde lugeo,

35.—1. que B. — 2. lingue A B. — 8. transponetur P Q.
— 12. vibrat] ultra B.

36.—2. excicium A Q. exticium P.

37.—3. potero B.

5 quod nondum palam teneo
 te, quem cum mens tenuerit,
 et molem hanc exuerit,
 teque perfecte viderit,
 sanabitur quo doleo ;
 10 nam cum perfectum venerit,
 et enigma recesserit,
 tunc fiet ad quod aveo.

38. Tu tamen amans tenere,
 pastus amoris ubere,
 sinu decisis virginis,
 in hoc mortis itinere
 5 nosti tuos invisere ;
 dei proles et hominis,
 non solum vultu luminis,
 set sacri sono faminis
 dignatus innotescere,
 10 volens teneritudinis
 venam et vim dulcedinis
 amoris sic ostendere.

39. Hoc sic grandescit gaudium,
 sic fervet desiderium,
 quo mens movetur mellea,
 quod, nisi dares medium
 5 et fieres remedium,
 vis expiraret carnea.
 o vis amoris ignea,
 o dulcedo nectarea,
 quam ebibens vis cordium
 10 morte migrat spontanea,
 que sumitur ut laurea
 qua sistit pugne premium.

37.—5. quem B. — 7. hunc A. — 10. nam] tu B. — 12. adeo A.

38.—3. si(n) desisus P. siū Q. — 8. flaminis B

39.—1. Sic sic Q. — 4. darem Q. — 12. pigne P.

40. O vena que non deficis,
 Ihesu, si tuos reficis
 solo sermonis pabulo,
 dic visu quantum afficis,
 5 visu quo vere perficis
 leticiam in cumulo ?
 fons es in cuius rivulo
 gustu potantur sedulo,
 quos haustu dignos efficis ;
 10 cibus amoris oculo,
 quos caritatis poculo
 reple qui solus sufficis.

41. Cum nil optetur melius,
 nil cogitetur dulcius,
 hoc fine recte sistitur ;
 nil querit mens ulterius,
 5 nichil optat suavius
 visu quo sic reficitur,
 quo nutrimentum sumitur,
 quod usu non consumitur
 quo nichil delicacius ;
 10 quam beatus est igitur
 qui vultu tuo fruitur,
 et saciatur sacius.

42. Cena tua fastidium
 et sacies dispendium
 prorsus ignorant parere.
 mentis hebet ingenium,
 5 vires stupent volencium
 cenam verbis exprimere,
 cuius nec seraph edere,

40.—2. tues B. — 4. visui quem afficis B. — 7. fontes de
 cuius P Q. de cuius B. — 9. haustu P Q. afficis *prius* P.
 41.—8. visu B. — 12. et *om.* A.

42.—2. facies B.

nec cherubin depromere
 sufficiunt preconium ;
 10 quam doceas nos querere
 que tuo cibus ubere
 panem celo cenancium.

43. Ihesu, summa felicitas,
 angelica suavitas
 et humana refectio,
 sicut nec tua bonitas,
 5 sic nec laudis immensitas
 verbi claudetur modio.
 quid ergo laudans facio,
 dum laudi non sufficio,
 cuius fulget infinitas ?
 10 centrum in speram iacio,
 de mari stillam haurio,
 cuius me terret largitas.

44. Cum tamen sis eximie
 vena misericordie,
 vite fons indeficiens,
 sumas placatus hodie
 5 munus exilis hostie,
 quod profert cor insipiens,
 se gemens insufficiens,
 immo plane deficiens
 in tante laudis acie ;
 10 tamen ad te confugiens,
 credit in te respiciens
 dono ditari graciae.

45. Quam iuste felix fierem,
 si spinis cor configerem

42.—8. cherubyn P.

43.—6. medio B. — 7. om. B. — 8. quem laudans non
 sufficio B.

44.—1. enim B. — 9. intante P.

compassionis intime ;
 si crucem sic recolerem,
 5 quod cruci me coniungerem,
 quam irrigassent lacrimae ;
 set, Ihesu benignissime,
 quod impedit hoc adime ;
 nam me beatum crederem,
 10 si mentis petram pessime
 vi crucis invictissime
 compaciendo frangerem

46. O frater et o domine,
 nature gigas gemine,
 solus potens in prelio,
 vide quanto luctamine,
 5 quam turbido certamine,
 concurrimus in stadio,
 certe frustrandi bravio,
 cum torpeamus ocio
 sub carneo gravamine,
 10 nisi tua tuicio
 gravi discussos tedio
 nos sumat in tutamine.

47. Panis, pellas esuriem ;
 et sitis, seda rabiem,
 o veritatis vinea ;
 lux, monstra lucis faciem ;
 5 ubertas, dona saciem ;
 via, viam enuclea
 domo detento lutea ;
 moleque presso carnea
 da luminis effigiem ;

46.—2. gygas Q. — 4. vite A. — 6. occurrimus B. — 8. torpiamus B.

47.—1. pellas P. pellis Q. — 2. sedas P Q. — 6. viam veram enuclea B. — 7. decento Q. — 8. quod A.

- 10 fac quod purgatus palea
granorum intrem horrea,
quo regibus das requiem.
48. Vide quantum amaveris,
pro quibus habitaveris
intacte matris viscera,
et cum iratus fueris,
5 pure matris meminervis,
que membra pavit tenera,
que tibi dedit ubera,
quibus amoris federa
lactis arasti litteris ;
10 tunc relaxabis scelera,
gratis daturus ethera,
memor infracti federis.
49. Ergo, placatus ubere
tantoque flexus federe,
matris amore virginis
sis mecum in itinere,
5 dones et clarum vespere,
tuique vultu luminis
fuga noctem caliginis ;
lava lotura sanguinis
qui fluxit sacro latere
10 nostri squalorem criminis,
et fac nos vultum numinis
cum beatis aspicere.
50. Ihesu summa refectio,
mentalis illustratio,
qua renitet memoria,
sit tibi iubilatio,

47.—10. pallea P Q.

48.—1. quem B. — 2. pro quo tu habitaveris Q. (tu, r. l. add.)
— 4. natus A. — 7. qua A. — 8. quo Q. — 12. fideris B.
(*fe in margine*).

49.—11. luminis A.

- 5 laudis vera libacio,
 decus, honor et gloria,
 serenitas, victoria,
 maiestas, excellencia,
 perhennis honoracio ;
 10 sit et post hec naufragia
 magni maris immania
 nobis celestis mansio.

Incipit secunda pars, habens salutationes
 salvatoris quinquaginta.

51. Ave, Ihesu, rex celice,
 summa regnans in apice,
 novem laus iugis ordinum,
 turme melos ierarchice,
 5 laudis hoc munus modice
 laudi sanctorum agminum,
 laus quorum nescit terminum,
 coniunge, pater luminum,
 nobisque graves subice
 10 carnis insultus turbinum,
 et laurea certaminum
 nos dignos gratis effice.
52. Ave, cuius memoria
 fluentes in angustia
 fletus novit abstergere ;
 cuius invicta gracia,
 5 post hec amara maria,
 dat portu requiescere.
 quantum amas, quem suggere

50.—5. una Q., *Inscr.* 2^a pars. B. 2^a P Q.

51.—1. rex Ihesu B. — 4. ierarchie B. — 6. hominum A.
 —8. conjugē A. om. B.

52.—3. novus B. — 7. quem amas et quem B. quem amas Q.

- matris mamillas tenere
 cogit amoris copia ;
 10 sinu cubas puerpere,
 rinoscerontis sumere
 lora compulsus blandia.
53. Ave, qui ve primarium
 subis, ut morientium
 condoleas doloribus ;
 pondus amoris nimium
 5 monstras per mortis gladium,
 tuis mersum visceribus ;
 qui pax es in sublimibus,
 opprimeris anguoribus,
 ut merceris remedium
 10 in stadio currentibus,
 et emas morientibus
 per mortem vite premium
54. Ave, quem pure puritas
 caritatis ad limitas
 carnis traxit virginee,
 cuius apparet pietas
 5 cum lateris integritas
 vi fenestrabur lancee ;
 vicem adimplet galee
 spere rotatus spinee,
 dum languet frontis claritas ;
 10 voces raucescunt mellee,
 dum veritatis vinee
 fellis datur acerbitas.

52.—10. synu P. — 11. recondientis *ut videtur* B.

53.—9. meritis B.

54.—2. adlimitas Q. — 8. spe A. — 10. mollee *ut videtur* B.

55. Ave, non habens speciem,
 nec decoris effigiem,
 licet sole serenior ;
 cuius effundit faciem
 5 per inhumanam rabiem
 manus tigre crudelior ;
 et tu columba micior,
 quid ais : 'si transgredior,
 testare tunc insaniem,
 10 et si sim innocencior,
 dic, alapa cur quacior,
 et perfero perniciem ?'
56. Ave, carens contagio,
 tentus tamen tentorio,
 quo tener sic extenderis,
 quod et venis incisio,
 5 necnon nervis irruptio
 certis apparent litteris ;
 fit sempiterni federis
 liber membrana lateris,
 cuius rubet inscriptio,
 10 triumphans non in faleris,
 cuius adheret humeris
 trabealis compactio.
57. Ave, quem clavus reserat,
 quem clamis rubens texerat,
 dum super inconsutilem
 vestem se sors posuerat,
 5 ut cui sors ipsam dederat,
 haberet inpartibilem.
 laurum nescis spectabilem,

55.—3. mole B. — 5. vim humanam B. — 8. si] tu B.
 56.—5. necnon et nervis rupcio B. inuptio Q. — 10. triumphas
 P Q. — 12. compactio P Q.
 57.—2. clavus B. — 6. importibilem *ut videtur* P. — 7. vescit
 B. specialem *ut videtur* B.

- triumphanti portatilem,
 dum vepris vulnus iterat,
 10 dum vultum venerabilem
 ponis plus petra stabilem,
 ut se cedentes sufferat.
58. Ave, quem spinis consuunt
 qui pro bonis retribuunt
 preacceptis supplicia ;
 fures in iustum irruunt,
 5 et domum sputis diruunt,
 quam construxit mundicia ;
 rigent extensa brachia,
 dum luget innocencia
 reos qui linguas acuunt,
 10 quibus iusti precordia
 merore redundancia
 perseveranter obruunt.
59. Ave, quem amor sauciat,
 qui quod mensuram nesciat
 certum donat indicium,
 cum in te sic deseuiat
 5 quod morti te subiciat,
 quo vite stat principium ;
 cum ergo mundi precium
 te vincat per dominium,
 cur michi cor non laniat?
 10 certe volens ficticium,
 cor esurit egregium,
 quod sibi predam faciat.

57.—8. partialem B.

58.—4. furunt A. furem Q. invictum Q. — 6. contraxit Q.
 — 7. inextensa A. — 9. acuunt *om.* A. — 10. quo Q. — 11.
 morere A.

59.—9. cur] et Q.

60. Ave qui mel exsuperas,
cum patri preces offeras
pro reorum remedio ;
penas inter mortiferas
5 et voratrices viperas
erumpit allegacio,
ne pereant supplicio
letali rei vicio,
quod penas petit asperas ;
10 mellis equatur fluvio,
dum sic fluit devocio,
penas laxans innumeras.
61. Ave, merens demeritum
horum, qui sic ad exitum
te stimulis accelerant ;
tributum rex indebitum
5 solvis ut solvas debitum,
quod primum precontraxerant,
qui fedus morti fecerant,
et nos servos inscripserant,
cum ederent illicitum ;
10 set morte quos incluserant
tormenta tua liberant,
qui nece necas obitum.
62. Ave, cum quo de gentibus
vir non est, dum sub pedibus
pressum torcular rubuit ;
gena madescit ymbribus,
5 dum mors erat in foribus,
que vite vim eripuit.

60.—1. *molex* *superas* Q. — 2. *pane* Q. — 7. *pareant* A.61.—7. *quot* Q. *mortis* B.62.—1. *degentibus* A. *quo om.* B.

numquid sic mori decuit,
 quem lac pudoris aluit,
 et debriat amoribus,
 10 cuius cor sic incaluit,
 dum mors mucronem acuit,
 quod luget pro lictoribus ?

63. Ave, qui pastus ubere
 virgineo sub tenere
 matris tutela proficis ;
 set temerant te temere,
 5 qui venenantur scelere,
 venenoque veneficis ;
 vis frontem frangit fruticis,
 dum latus rore laticis
 compellitur effluere ;
 10 manus furit carnificis,
 dum studuit multiplicis
 clavi puncturas figere.

64. Ave, splendor diluculi,
 decor vernantis flosculi,
 quem ceca corda nesciunt ;
 te pure matris oculi,
 5 iactu transfossum iaculi,
 cum fletibus aspiciunt,
 cuius interna senciunt
 plus morte si percipiunt,
 cum vident specu tumuli

10 quem celi cives siciunt,
 et de quo se reficiunt,
 latere florem seculi.

63.—5. venerantur A. — 12. fungere B. *et prius* P.
 64.—9. videt A P Q.

65. Ave sol, qui, dum solveris,
summi pupilla sideris
caligine concluditur ;
quam pius quanta pateris,
5 qui pastor cum percuteris,
grex ovium dispergitur ;
quarum fuga tunc sinitur,
quando tecum confligitur,
qui solus morti quereris ;
10 vita qua sola vivitur
ad mortem sola queritur,
ut penis migret asperis.
66. Ave virge virginæ
fructus dulcis, quo lanceæ
mucro demersus maduit ;
gentis lingua vipereæ
5 formam assumpsit frameæ,
dum innocentem secuit ;
cor quod amor contexuit
dilectio dissecuit,
et regem fundo fovee
10 soporatis immiscuit,
quem vincens prout voluit,
viret ornatu lauree.
67. Ave, quem vexillarius
flexit amor profundius
quam unquam flexit alium ;
qui nos amans tenerius,
5 quam te iussit ut saucius
non solum mortis tedium,
set sumeres ludibrium,

66.—1. virga B. — 10. immiscuit P Q.

67.—3. nunquam A.

- et crucis improperium
inter iniquos medius,
10 ut nos necantem gladium
cruorem per innoxium
reliat efficacius.
68. Ave, quem sic subicere,
sic ad ymum deducere
sola valebat caritas.
cor durum cur te frangere,
5 vel etiam te tangere
tanta nequit benignitas ?
premi se vult sublimitas,
et tua non vult parvitas
se summitati subdere.
10 vite quanta regalitas
penas subit indebitas
sub debitoris onere.
69. Ave, te volens subici,
ne nos hostis terrifici
mucro morti subiciat ;
quam pius es cum affici
5 sic valeas ut deici
amor te morti faciat ;
cuius si quis vim nesciat,
latus livens inspiciat,
a quo cruorem elici
10 cogit mucro qui sauciat ;
frontis librum respiciat
spina scriptum multiplici.
70. Ave, quem si conspicerem,
de corde cordis facerem

68.—12. honore A.

70.—2. de dura cordis B. corde de A.

querelam obstinancia,
 ipsumque tibi dicerem,
 5 qua pena dignum crederem,
 cuius ingens duricia
 saxa transcendit forcia,
 furensque pertinacia
 doloris nescit aggerem ;
 10 quod si qua dignus venia
 foret te passo talia,
 fletum proferret uberem.

71. Ave, quem solum libere
 gaudet amor invadere,
 te lacerans ad libitum,
 quem sitit interimere,
 5 in nos ne mortì vivere
 sit, ut solebat, licitum ;
 vite mercaris meritum,
 per tue mortis exitum,
 ut ales qui se frangere
 10 non timet, ut interitum
 frangat et vite reditum
 fracto propinet latere.

72. Ave, qui sic obtemperas
 amori, quod acceleras
 ad singula que iusserit ;
 qui vias currens asperas,
 5 vie torrentem liberas,
 cum vita vitam deserit.
 fons vite qui non interit,

70.—8. partinacia *sic* Q. — 10. dignis A. dignum B P.

71.—11. ut B.

72.—3. reserat B. — 4. struens *ut videtur* B. — 6. deserat B.

quid est quod in te repperit
 mors locum, qui non noveras
 10 minari, cum te fregerit
 lictor et leto clauserit,
 penas adiungens efferas ?

73. Ave, transfossus framea,
 leti latens in fovea,
 ut te sepultis socies ;
 cavata iaces area,
 5 pia proles virginea,
 cuius amena facies
 et simul est esuries,
 et delicata sacies
 fruentibus nectarea ;
 10 iam terrea materies,
 floris effecta requies,
 laude letare mellea.

74. Ave, quem terra germinat,
 quam ymber non contaminat,
 set ros celestis compluit ;
 te caritas examinat,
 5 et rursum terra terminat,
 que sinu te continuit.
 o quam leta te tenuit,
 quem germinare debuit,
 cuius vultus exterminat
 10 noctem que nos opperuit,
 et ad lumen nos docuit
 redire quod illuminat.

75. Ave, cui non compatitur
 gens atra, dum annectitur

72.—9. letum B.—10. in mari B.—11. a leto B.—12. adiunges B.

73.—12. latere B.

74.—6. super te conternnit ut videtur B. — 7. o] si B. — 10. mortem B.

ligno lator iusticie ;
 lignum mortis subigitur,
 5 dum ligno vite figitur
 fructus obediencie,
 fructus rami mundicie,
 per quem impaciencie
 fructus fallens consumitur ;
 10 mors inimica glorie,
 fructu nata nequicie,
 vita migrante moritur.

76. Ave presul et hostia,
 que purpurat altaria
 crucis ut rose floribus ;
 te dignum reverencia
 5 patris audit iusticia
 magnis donantem vocibus ;
 sanguis Abel clamoribus,
 et tuus fuis precibus
 adit regentem omnia,
 10 sicque dignis doloribus
 et meritis meroribus
 iuste procurans gaudia.

77. Ave, qui mundi vespere,
 dies pre diro vulnere
 redigis tres in tumulto ;
 virtutis rex innumere,
 5 non nisi victus vincere
 vis caritatis iaculo ;
 vinctus amoris vinculo,
 vinciris in patibulo,
 volens sic innotescere

75.—5. de ligno vite fugitur B. — 9. vallens B P. valens Q.
 76.—6. magis B vicibus B P Q. — 8. tuis B. — 9. rigentem
 P Q.

77.—2. prediro P Q. — 3. tres om. A B P. timulo P Q. —
 4. innumere P Q.

- 10 quali nos amas cumulo,
 qui tue carnis pabulo
 nos alis in itinere.
78. Ave, germen sanctissimum,
 te virorum novissimum
 amor omnino subdidit ;
 pectus plaga tenerrimum,
 5 palatum placatissimum
 pungens pruritus perdidit ;
 quem amor orbi tradidit,
 et pura parens edidit,
 redemptorem rectissimum,
 10 predo pro vili vendidit,
 emptusque verbum reddidit
 vendenti suavissimum.
79. Ave, conventus laurei
 dux, qui rigoris spinei
 vernas in diademate,
 dum nos procuras provehi,
 5 triangularis clipei
 redigeris in scemate ;
 profundo livens stigmatē,
 totus transis in themate
 probroso, dum viperei
 10 cetus perverso dogmate
 trahunt de thimiamate
 succum saporis mellei.
80. Ave, qui pro sceleribus
 gentis ingrate vepribus
 vernantem subdis verticem ;
 rubescit frons apicibus,

77.—10. stimulo B.

78.—3. omine Q. — 6. pungit A. puritus(?) P Q. — 11. edidit prius P. (corr. redidit). — 12. vendici sic Q.

79.—2. que B. — 3. vernans B. — 7. fines B. — 9. probrosum B. — 10. cecus B. — 11. in B.

80.—4. rubescis Q.

- 5 qui conscribuntur sentibus
per cruentum carnificem ;
flos frangitur per fruticem,
dum latus templi laticem
fundit fossum mucronibus ;
10 revera cum hec replicem,
fletu fecundum calicem
ferre deberem manibus.
81. Ave, quem semper repperit
prorum ad quidquid iusserit
amoris dominacio.
nonne tot in te congerit
5 tormenta, quod te conerit,
ut pomum in pressorio ?
nonne nudum sub pallio
te debrians ludibrio,
pro lauro vepres ingerit ?
10 pro sceptri privilegio
grandis datur irrisio,
que planctum cordi suggerit.
82. Ave, iubar transpervium,
in signum sagittancium
te quantus amor statuit ;
incus es malleancium
5 tener, tamen nam saucium
te malleator secuit.
nonne dum lictor acuit
mucronem quo te terruit,
tenebas sic silencium,
10 quod presidem oportuit
mirari quantum potuit
tam nobile prodigium ?

80.—5. conscribuntur Q. gentibus B.

82.—4. intus A P Q. malliancium B. — 6. malliator B. —
7. novum B. — 8. te om. A. — 9. sibi similem B. — 11.
om. B.

83. Ave, proles pro patrio
 gratis multata vicio,
 luis quod non commiseras ;
 te sancto servis socio,
 5 servis datur adopcio,
 qui cum vim mortis perferas,
 qui morti nil debueras,
 leto subiectos liberas ;
 et lancee punctacio
 10 scribit amoris litteras
 in latus, de quo funderas
 cruorem mixtum fluvio.

84. Ave, qui, dum deprimeris
 pro prothoplausti posteris,
 pressos facis ascendere ;
 quam fortis est quo premeris
 5 amor, qui, cum sis superis
 rex, nobis condescendere,
 sub nostro limo gemere,
 teque sub unibra degere
 fecit mundani carceris,
 10 ad mortis telum tremere,
 cum mortuis assumere
 sedem in sinu pulveris.

85. Ave, curvans imperia
 mortis, cum in angaria
 leti libasti calicem ;
 tua vernat victoria,
 5 cum die surgis tertia,
 stolam adeptus duplicem ;
 pede premis carnificem,
 et, ut triumphum explicem,
 victor reportas spolia ;

83.—2. multata P Q. — 6. proferas B. — 9. punctuacio B.
 — 11. funderas B.

84.—2. prothoplasti B. — 7. genere prius P. — 8. tegere B.
 — 12. synu P Q.

10 gregem exaltas supplicem,
dans gloriam multiplicem
ereptis a miseria.

86. Ave, summe delicie
surgencium, primicie
quo surgendi spes oritur ;
lauro diei tercie,
5 qua vernat flos victorie,
iure virere cernitur
fides, qua nemo fallitur,
qua nobis spes reponitur,
mortis confracta carie,
10 vita frui qua vivitur,
qua verus sol conspicitur,
iugi micans meridie.

87. Ave, qui te discipulis,
leti diruptis vinculis,
videndum das veraciter,
quos vultus cibus epulis,
5 et quorum pastus ferculis
corda confirmas fortiter,
mentes lustrans sinceriter,
et mundans efficaciter
tocius mali scrupulis ;
10 quorum sic preces iugiter
acceptes, ut celeriter
nos munes mundi maculis

88. Ave, transcendens ethera,
patris sedens in dextera,
princeps omnipotentie ;
victa pallescit vipera,
5 dum sceptrum sumis supera
pro sceptro contumelie,

87.—2. deruptis Q.

- et oleum leticie
 pro ploratu mesticie ;
 pro spina necnon aspera
 10 summe coronam glorie ;
 pro spiritu tristicie
 dona semper innumera.
89. Ave, dei et hominis
 proles, que matris virginis
 auges honoris debitum,
 cuius in trono luminis
 5 locas virtute numinis
 corpus simul et spiritum,
 dans ei sceptrum inclitum,
 cui iubes esse subditum
 quiquid in tribus machinis
 10 condideras ad libitum,
 cuius amore gemitum
 nostri seda certaminis.
90. Ave, qui cum profluxerit
 rogos et renovaverit
 orbem hunc vis incendii,
 cum turbe que dormierit
 5 tuba sompnium excusserit,
 advenies, iudicii
 libram tenens eximii ;
 ubi tortoris anxii
 liquescet cor cum viderit
 10 agni plagas innoxii,
 rex nobis monstra gaudii
 vultum, cum ira venerit.
91. Ave, qui nos ad veniam
 disponis per clemenciam,

88.—8. prelatu B.

89.—2. et virginis A. — 5. rocas *sic* Q. — 6. semel P Q. —10. consideras B. condidas *sic* Q.

90.—4. qui A. — 6. adveniens B.

dum egrotamus vicio,
 qui versus celi regiam
 5 te nobis viam regiam
 paras amoris studio,
 rememorans quo precio,
 qua morte, quo supplicio
 nos emeris, qui sauciam
 10 carnem litam ludibrio,
 floris excisam gremio,
 leto fecisti perviam.

92. Ave, reportans humeris
 ovem, qui sic compateris
 nostre pius miserie,
 quod patri vulnus lateris,
 5 rubris arati litteris,
 monstras misericordie ;
 frontem fractam acucie,
 carnis volumen saucie,
 pennis conscriptum asperis,
 10 allegas, ut clemencie
 congeriem et venie
 munus procures miseris.

93. Ave, qui, cum convallium
 sis singulare lilium,
 perhenni vernans gloria,
 spine sentis convicium,
 5 et urtice consortium,
 ut floreant marcencia.
 o cuius contumelia,
 sputum, risus, supplicia,
 laudis mercantur pallium,
 10 tua vivet clemencia
 ereptos a miseria
 per sanguinis commercium.

91.—5. *om.* B. — 7. *om.* B. — 8. quam B.

92.—5. arasti A. — 10. clemencia P Q.

93.—2. sic B. — 3. gracia A. — 5. vertice B. — 8. et supplicia
 A. — 9. laudes P Q. — 11. erepto A.

94. Ave, ve nostrum finiens,
 qui spinam culpe nesciens,
 spina penali plecteris,
 spinas iniustas paciens,
 5 et iustas ita quaciens,
 pro iuste punctis pungeris.
 o puncte, si me pungeris,
 si spinis cor compunxeris,
 compassionem largiens,
 10 iure felicem feceris,
 spine qua sic rigueris
 participem me faciens.
95. Ave, dux turme supere,
 quem sic replet innumere
 caritatis affectio
 quod, viso matris ubere,
 5 iusto plectendos funere
 nos liberet compassio.
 set, heu, cum hec dileccio
 se non claudi sub modio
 non desinat asserere,
 10 crudelis induracio,
 cordis et congelacio
 nescit vicem rependere.
96. Ave, turris refugii,
 cum nobis hostis impii
 furens minatur gladius,
 tu lapis adiutorii,
 5 tu clipeus auxilii,
 dum predo furit anxius ;
 que spes quam habundancius
 surgit, cum oras saucius
 ne ruant culpa saucii ;

94.—4. spina sic Q. — 5. graciens sic Q. — 6. iniuste B. — 7.
 8. o puncte si pungeris | spinis cor compunxeris A. — 7. om. B.
 95.—5. iuste B. — 7. heu] hec A.

- 10 quo pro nobis nobilius
triumphas, tanto firmitus
laurum speramus gaudii.
97. Ave, thus et thuribulum,
quo redolere seculum
patri suppremo didicit ;
tu luminis diluculum,
5 tu coeternum speculum,
luci que sola sufficit.
en visus noster deficit,
quem umbra noctis inficit ;
lucis transmittre spiculum,
10 quod cordis noctem abicit,
et quod cor nostrum allicit
ad claritatis cumulum.
98. Ave, solus sufficiens,
salubriter subveniens
luto pressis et latere ;
te salutare nesciens
5 salutat cor insipiens,
et laudes tibi promere
lingua molitur temere ;
cum tibi dignas edere
celum sit insufficiens ;
10 cum tamen sis innumere
pietatis, presumere
cor audebit impaciens.
99. Ave, qui refrigerium
te preparas et premium
currentibus in stadio ;
nobis esto refugium,

97.—1. turribulum B P Q. — 7. emulus A. noster visus Q.
— 11. quod] sic B.

98.—10. simul B P. sit Q. — 11. om. B.

- 5 quando mors pulsat ostium.
 minabitur in gladio
 eius amore nimio
 que te fovit in gremio,
 lac largiens eximium.
- 10 fac quod lavet remissio,
 quicquid vilesceat vicio,
 qui morte mundas viciū.
100. Ave, quem decet gloria,
 virtus, omnipotencia,
 decus, decor et claritas,
 maiestas, excellencia,
- 5 potestas, reverencia,
 melos, iugis suavitas,
 salus, honor, sublimitas,
 et eterna serenitas,
 cuius sumat clemencia
- 10 laudem, quam prompsit parvitas,
 et post has vite semitas
 nos ducat ad celestia. Amen.

Incipit pars tertia cythare salvatoris.

101. Ihesu, tua laudacio
 de cordis domicilio
 facit ingens palacium ;
 tua rememoracio
- 5 novo nutrit edulio
 corda te diligencium.
 nonne cordis hospiciū
 fit nobile triclinium,
 cum presens es hospicio,
- 10 sine quo nec solacium
 nec luminis officium
 mentis habebit mansio ?

99.—11. vilescet A.

100.—12. Amen om. B P Q.

Inscr. 3a pars B, tertia pars Q. salvatoris nostri Q.

101.—7. om. B P.—8 mobile. A.

102. Sis hospes, mens sit hospita,
 sit te recepto sospita,
 quo sine tota deperit ;
 sis sponsus, et sit inclita,
 5 sponsa sit tibi subdita,
 quod cum in cena sederit,
 et infimum tenuerit
 locum, audire poterit,
 ' sedem maiorem habita ; '
 10 qua cum translata fuerit,
 et honore profecerit,
 dona laudet gratuita.

103. Amor, qui celer saucias,
 et cor suave lanias,
 donans dulce suspirium,
 celeriter advenias,
 5 et faciens excubias,
 cordis conserves hostium ;
 et cetus malignancium,
 ingressus acceptancium,
 tam valide deicias,
 10 quod semper tibi pervium
 mentale domicilium
 imperiose facias.

104. Presta, Ihesu, quod postulo,
 fac quod in mentis oculo
 trabes nulla resideat ;
 ortolanus in ortulo,
 5 seca salutis sarculo,
 veprem, ne crescens noceat ;
 cave quod non emineat,
 et quod nusquam absorbeat
 semen, cum serpit clanculo ;

102.—1. sit hospes A. — 2. hospita A. — 6. pena B. —

11. honorem. perfecerit Q.

103.—1. solum B. sceler P Q. — 3. dones ducem B. —

12. imperiose tu B.

- 10 fac quod ortus revireat,
et flore novo floreat,
vernans ornatu sedulo.
105. Fons es qui semper effluis
vivus, qui nunquam renuis
fauces te siciencium,
princeps qui pressus obruis,
5 et robur omne destruis
nobis insidiancium ;
leti retorques gladium
in caput hostis proprium ;
vicem ei restituis,
10 reddens ei supplicium,
qui suggerebat vicium,
quod cruce rubens abluis.
106. Pure proles puerpere,
quam caritatis tenere
nexus potenter alligat,
te scio sic diligere,
5 quod non cessas allicere
cor nostrum quod te diligit ;
scis enim quod si negligat,
et, te contempnens, eligat
quod fluit, habet frangere ;
10 et nisi vana subigat,
a vero longe navigat,
promptum iam evanescere.
107. Cum ergo quod te diligam
vis, et quod curas abigam
caritati contrarias,
fac quod vis, da quod eligam,

105.—1. affluis B. — 11. surgebat in B. — 12. crucem A.

106.—1. purpuree B. — 4. scivit, *ut videtur*, B. — 5. illicere Q. — 9. fluit] fluis A P. quod sine debet B. fluens Q. — 10. et vana sibi B.

107.—2. curram B.

- 5 te tibi que me dirigam,
plus nesciens discordias ;
fac quod sacras delicias
virtutumque primicias
in sinu meo redigam,
10 et sursum, ubi radias
et sanctos vultu sacias,
fac quod cor purum erigam.
108. Sed, heu, nimis protenditur
incolatus, et teritur
vita migrans mortalium,
vita qua semper moritur,
5 qua mors morti connectitur,
et dolori dispendium
concatenatur, viciū,
et subsequens supplicium,
quibus tota contextitur ;
10 nec est qui refrigerium
donet, aut tollat tedium,
quo sic vivens affligitur.
109. Sed, quem alebant ubera,
quibus scribuntur federa
lactis simul et lili,
te proles Ade misera,
5 pro qua subibas aspera,
te flentes Eve filii,
quorum te fecit anxii
participem exilii
vis amoris innumera,
10 rogant ut refrigerii
medentisque remedii
dones oppressis munera.

107.—5. om. me A. — 9. dirigam B.

108.—5. convertitur Q. — 9. cuius Q. — 10. non A.

109.—2. cuius Q. — 4. a te A.

110. Si tua sit dileccio,
 redundet, ut in invio
 non petenti des graciam ;
 quando pulsat in ostio
 5 mendicatrix oracio,
 negabis audienciam
 non ; ergo fac quod senciam
 sic serenare veniam
 contenebratum vicio,
 10 quod viam currat regiam
 ad lucis tue gloriam
 nostra peregrinacio.

111. De me fac quod vis fieri,
 et in me bonum repperi
 infusum a te primitus ;
 mores enim laurigeri
 5 orto non decet inseri
 cordis inculti penitus ;
 ergo per hoc fac celitus,
 compaciens humanitus,
 cor induratum apperi,
 10 quod compluas radicitus,
 ut tibi dulces gemitus
 ferat amoris liberi.

112. Rogo, quid est quod solio
 fultus Ioseph collegio
 fratrum fulciri voluit ?
 nulla de fratricidio
 5 prorupit exprobracio,
 quod iam ulcisci valuit ;
 vicem, quam rigor statuit,
 vicit amor, ut placuit
 cui plus placet remissio

110.—2. in *om.* A P. eleccio B. — 7. nunc B. — 10. c(ur) uat P Q.

111.—4. moris Q. — 12. feras A.

112.—2. ioseph P. — 6. noluit A.

- 10 culpe, que sic invaluit,
quod miseros absorbit,
quam recens recordacio.
113. Ihesu, cuius fraternitas
nobis erit hereditas,
te signat hoc misterium,
cuius eterna caritas,
5 plus pia quam sit pietas,
gratis remittit viciū,
inmeritum dans gaudium,
et diadema regium,
volens quod sceptri dignitas
10 cetus adornet civium,
quibus te donas premium,
cuius excedit largitas.
114. Spes viva nobis oritur,
cum semivivus cernitur
visu misericordie,
qui postquam vino funditur
5 et oleo respergitur,
committitur custodie,
qua sanatur egregie ;
restaurato plenarie
quod cure superadditur,
10 exemplar hoc fiducie,
vite nobis et venie,
salubriter apponitur.
115. Spem vivam nobis suscitāt,
qui non solum sollicitat
convivas prece libera,
set facere plus cogitat,

112.—10. sic] ut B.

113.—1. ista fraternitas B. — 3. que habet te misterium B
— 4. claritas B.

114.—6. committitur P.

115.—1. sollicitat Q.

- 5 cum cogit, sicut recitat
 evangeliste littera.
 ergo, pie, considera,
 quos ad reatus opera
 natura cogens incitat,
 10. et nos cogendo libera,
 quos mundus, caro, vipera,
 luto lapsos precipitat.
116. Spei serenat speculum,
 qui non solum dat osculum
 renuncianti vicio,
 set stolam primam, anulum,
 5 et saginatum vitulum,
 in celebri convivio ;
 frenatur indignacio,
 cum paterna responsio
 frangit furoris iaculum ;
 10 ex hoc miti misterio
 reficiuntur gaudio
 portantes culpe cumulum.
117. Nonne reatus abicis,
 cum pie Petrum respicis,
 ad fletum cor emolliens ;
 in petra Petrum preficis,
 5 quem celi clavem efficis,
 celos ei subiciens,
 clavigerumque faciens ;
 sic nobis vivam largiens
 spem qua timorem reicis,
 10 volens ut indeficiens
 sit spes nos sic reficiens,
 qua nos ad regnum allicis.

115.— 6. evangelii A.

116.—9. furore A. fervoris B. — 12. tumultum A Q.

117.—1. creatus A. — 11. sic nos B.

118. Tu dicis : ‘ huc accedite,
qui laboratis perditæ,
et ego vos reficiam ;
mite iugum assumite,
5 et tunc quietis inclite
reperietis gratiam ;
cordis mei clemenciam
et pietatis copiam
experimento discite,
10 iugoque, quod molestiam
ignorat et duriciam,
colla letanter subdite.’
119. Cum ad nos huc adveneris,
iube, via qua veneris,
ad te tuos accedere ;
per viam quam elegeris,
5 qua nobis condescenderis,
nos facias ascendere.
viam quam curris libere,
nonne pectus puerpere
quo carni nostre nupseris ?
10 per hanc ergo nos trahere
velis, et celo sistere,
mundo per quam accesseris
120. Que semita decencior,
que via delicacior,
qua nil offendit asperum ?
hac via nulla planior,
5 qua viola nec levior,
nec thus nec odoriferum.
o pectus amoriferum,
quod cum intrat rex syderum,
factus nobis vicinior ;

118.—10. iugum. *om.* quod B. — 12. latenter B.

119.—7. via qua A. — 8. immo B. — 9. quo nostre quam B. rupseris *sic* Q. — 10. hunc A.

120.—7. omoriferum *sic* Q.

- 10 iter te salutiferum,
facit, ut sedes superum
cetus scandat humilior.
121. Ad te recte recurrimus,
quem sic amare novimus,
ut fieres quod feceras ;
ad te directe tendimus,
5 nam quod rei rapuimus,
liber reatu solveras ;
dum solvis quod non tuleras,
reos rapina liberas,
et luis quod commisimus.
- 10 cum ergo sic dilexeras,
quos dignos ira noveras,
quid est quod iam timebimus ?
122. Si quis vellet advertere,
nil nisi te diligere
deberet mentis puritas ;
set tamen rediligere
5 mentis non curat misere
crudelis ingratuitas,
que maior est anxietas
quam crucis dudum feritas ;
set tamen adhuc parcere
10 tua te cogit pietas,
ne nos iusta penalitas
iuste possit affligere.
123. Cum autem hec aversio
plus tedeat quam passio
mortis et crucis tedium,
nonne dictabit ratio,

121.—2. amore B. — 4. ducem attendimus B. — 6. reatum
B. — 9. quod non A.

122.—5. montis B. — 8. qua B.

123.—4. in me B.

- 5 quod plus sit hec transgressio
quam patris primi vicium ?
set frange cordis hostium,
ut exeat suspirium,
et amoris affeccio,
- 10 tu quem medelam cordium
fudit pudoris gremium,
florente vernans lilio.
124. Cum tu prior dilexeris,
et renitentem teneris
constrinxeris amplexibus,
numquid cum sic adheseris
5 et dilectum tenueris,
desistes ab amoribus ?
immo tunc forcioribus
vincieris in nexibus,
cum recordatus fueris
10 quam crudis cruciatibus .
et amaris anguoribus
nobis quietem emeris.
125. Cum prior scis diligere,
te primo cor accendere
decebit et non alium ;
fac ergo reviviscere
5 rogum sepultum cinere
rerum evanescencium ;
frange faville folium,
et rerum temporalium
affectus sic recedere,
10 quod tibi soli pervium
mentale sit triclinium,
quo velis moram facere.

123.—6. primi patris A. — 12. vernas B.

124.—1. te A. — 8. innexibus P Q.

125.—2. primo cor] precor nos B. — 5. regum B. — 10. parvium A.

126. Muri custodes saliunt,
 et in te sic deseuiunt,
 qui velut agnus veneras,
 quod pallium diripiunt,
 5 et te plagis afficiunt,
 quos ut curares aderas.
 amor nosti, quem laceras,
 quem sic profunde vulneras
 telis que dure fodiunt ?
 10 profecto cui debueras
 laudes offerre liberas
 que fine non deficiunt.

127. Rogo, vide veraciter,
 quas penas quam suaviter
 pene nil debens patitur ;
 et admirare fortiter
 5 te tractantem tiranniter
 ipsum qui, cum sic teritur
 et a te sic reicitur,
 te supplicans amplectitur,
 amans te singulariter ;
 10 a quo, cum leto leditur,
 nec verbum ire iacitur,
 set migrat equanimiter.

128. Quis migrat si perpenderes,
 puto migrantem plangeres,
 ut Iacob Ioseph venditum ;
 fons est, si tu consideres,

126.—2. sic in te deficiunt B. — 6. adheras Q. — 7. quos amor Q. — 10. tu B.

127.—1. inde Q. — 6. cum om. A. — 8. supplicas P Q. — 10. et cum a leto B.

128.—3. ioseph P.

5 reatus lavans veteres,
 et iubar orbi creditum.
 certe proferres gemitum,
 licet corde reconditum ;
 si quod est rectum saperes,
 10 videndo regem inclitum,
 mucroni tuo subditum,
 recte simul corrueres.

129. Amor, qui sic invadere
 non times, vis agnoscere,
 quis est quem sic exsuperas ?
 vere, si vis perpendere,
 5 vitam, que tibi vivere,
 dat, tam acerbe laceras.
 ergo, nonne merueras
 commori, cum sic vulneras
 qui tibi dat subsistere ?
 10 tamen quem sic exasperas,
 ut ei mortem inferas,
 tibi disponit parcere.

130. Vis nosse quid sit iterum ?
 sol est quo cetus siderum
 suos mendicant radios.
 sacro livore laterum,
 5 et rore sanat vulnenum
 mortis mucrone saucios ;
 via reducit invios,
 verum confirmat dubios,
 vita vim frangit funerum,
 10 cesus cedit nepharios
 cetus, et mortis filios
 ducit ad vitam superum.

129.—2. vis] vel B. — 6. dat. tam P Q. — 8. nonne] in me
 B. — 8. cōminori sic P Q. — 12. patere P Q.
 130.—1. vis] cor Q. — 2. qui B. cecus Q. — 11. cecos B.
 cecus Q.

131. Adhuc, si non te tedeat,
 et tibi nosse placeat,
 quis est quem sic aggredieris,
 cum pacienter subeat
 5 mortem, que sic illaqueat ;
 et quod superaddideris,
 cum mortis penas anxeris,
 satis videre poteris,
 quanta virtute floreat.
 10 certe, si penitueris,
 proprie laudi proderis,
 ut clarius eluceat.

132. Hic Pleiades coniungere,
 girum Arthuri terere
 suis valebit viribus ;
 rinosceronta flectere,
 5 loroque suo stringere,
 ut maneat presepibus ;
 astra vocat nominibus,
 et Leviatan faucibus
 hamum novit infigere ;
 10 humum cordis in imbribus
 novit medicinalibus
 arescentem reficere.

133. Adhuc si nosse cupias,
 quis est quem sic angarias,
 et crucis curvas sarcina,
 flos est fundens fragancias,

131.—1. tediat B. — 3. aggredere A. — 5. quem B. —
 7. penam B. auxeris Q.

132.—1. sic plora des Q. — 2. regem arturum B. terrere P Q.
 — 4. rinosceronte Q. — 5. lauro A. loro suo que P Q.

133.—2. hic P Q.

- 5 et infundens delicias,
gignens amoris germina.
cor caritate gemina
coronat, et dat lumina,
noctis pellens molestias ;
10 lux enim est intermina,
frangens furoris fulmina,
ne vindicent nequicias.
134. Agnus est innocencie,
prolesque pudicie,
qui pro perversis premitur,
vena sic plena venie,
5 quod, ut nostre miserie
subveniat, subfunditur ;
intus amore leditur,
foris telo transfigitur,
qui laurus est victorie,
10 laurus inquam qua fungitur,
et qua virere cernitur
celi senatus curie.
135. Quid dicam, admirabilis
cum sit et ineffabilis,
quem effari desidero.
et cum sic sit laudabilis,
5 quod cetus celo stabilis,
trono fulgens stellifero,
sive regnet in supero
gradu, seu sit in misero,
est ad laudandum debilis ?
10 stillam tamen quam offero,
vernante natus utero,
sumas incomparabilis.

133.—7. caritatis B. — 11. flumina B. — 12. que B. vindicant B Q.

134.—4. sit B P Q. — 11. quia P Q. vigere B.

135.—2. et om. A. — 5. cecus Q. — 12. sumas] sinus B.

136. Adhuc, amor, si liceat,
 loqui libet quem laureat
 post stadium iusticia ;
 sidus est quod, ut splendeat
 5 et noctem hanc absorbeat,
 iugi micat vigilia ;
 hic flos est quem vernancia
 simul mirantur lilia,
 cum semper sic redoleat,
 10 quod ex eius fragrantia
 revivunt moriencia,
 migrans quod vita remeat.

137. O si scires attendere,
 quis est qui tibi subdere
 gratis cervicem voluit,
 forte magis deficere
 5 velles, quam sic affligere
 qui velut ovis mutuit,
 et paciens sustinuit,
 quicquid vis tua valuit
 in penis superaddere ;
 10 set tibi mori placuit
 iustum, qui tibi paruit,
 ut pravis posses parcere.

138. Mirram odoris incliti
 eius distillant digiti,
 rubente cincti stillula ;
 fronte roris reconditi
 5 stillas propinat capiti
 spina rigescens sperula ;
 cum eternalis primula
 ruit ad tua iacula,
 tunc relevantur perditi.

136.—4. quod *om.* B. — 12. v(er)meat Q.

137.—1. accendere Q. — 3. noluit P Q. — 6. obmutuit Q. — 10. sibi B.

138.—6. spicula B. — 7. externalis B.

- 10 florem hunc verbo patula
 parit adolescencia,
 ut principentur subditi.
139. Amor, adhuc intellige,
 dux est, quo sancto remige
 versamur in celestibus.
 vires in unum redige,
 5 et laudes ei dirige,
 quem immersisti vepribus ;
 plausum da pro ploratibus,
 et quem obtruncas trabibus,
 ad regni tronum erige ;
 10 ruas eius amplexibus,
 quem tuis ligas funibus,
 et vinci vincens elige.
140. Fac nunc quod prius feceris,
 fac nobis mitem miseris
 quem novisti mitissimum,
 et cum volentem cogeris,
 5 lege volumen lateris,
 et fedus invictissimum ;
 quem virorum novissimum
 fecisti, fac piissimum
 relaxatorem sceleris,
 10 et vultum serenissimum
 fac nobis placatissimum,
 cum nos ei placaveris.
141. Ihesu, bonum optabile,
 cuius fuso laudabile

139.—7. plorantibus Q. — 11. finibus P Q.

140.—1. fecere A. — 2. victem P Q. — 4. volente B.

nomen equatur oleo,
 cor michi dona stabile ;
 5 set, quod sit malleabile,
 compassionis malleo,
 bonum quo sine langueo,
 immo patenter pereo,
 sis michi propinquabile ;
 10 lava vulnus quo liveo,
 dans bonum ad quod aveo,
 bonum incommutabile.

142. Cum tua sic effulgeat
 quod universa transeat
 amoris elegancia,
 fac quod cor frigens ferveat,
 5 et fax cordis reluceat,
 quam extinxit nequicia.
 o pascens inter lilia,
 quem amoris victoria
 fortis ut mors illaqueat,
 10 fac quod tua fragrantia,
 mundana vincens gaudia,
 cordi nostro redoleat.

143. Sicut es nostrum vivere,
 sic sis nostrum diligere,
 summumque desiderium ;
 cordi nil sinas sapere,
 5 nichil menti dulcescere,
 preter te, mundi precium.

141.—4. cum A. — 5. set] sic B. malliabile B. — 8. ergo Q.
 — 11. adeo A.

142.—3. livoris P Q.

143.—5. nichil] vel P Q. — 6. preter te] parte Q.

o si texas cilicium,
 laudis contexens pallium,
 quo me velis intexere,
 10 si pignus hoc egregium
 des et dulce suspirium,
 tunc dabis et proficere.

144. Cum nichil nisi pulveris
 massa simus et cineris,
 venti voranda flatibus,
 tamen qui nos non deseris,
 5 si quod requiro suggeris,
 dones effectum precibus ;
 sanctorum nos splendoribus
 lustres et ornes moribus,
 cum cor amore meriseris,
 10 et fac amoris motibus
 ad te nos ire levibus,
 quibus ad nos accesseris.

145. Quanto nos sors immicior
 molestat, tanto micior
 nostre fias molestie ;
 nam nobis es intimior
 5 et caritate iunctior
 quam nobis nos, fons venie.
 fac igitur, rex glorie,
 quod in nos amicie
 tue fit vis validior ;
 10 fac quod tue delicie
 mentis morentur acie,
 caritasque vivacior.

143.—8. contexans A.

144.—5 quot Q.

145.—2. mollestat A. — 3. fiat B. — 4. in vivior *ut videtur* P.
 inturnor Q. — 5. et] in B. — 9. sit B. — 10. fac que B P Q

146. Nobis columbe gemitum
et turturinis insitum
amorem da precordiis ;
cor segne fac sollicitum,
5 fac ut figat propositum
sacris semper deliciis.
o qui pro nostris viciis
telis rumpendum anxiis
carnis ministras habitum,
10 sis nobis salus sauciis,
et tuis nos presidiis
premunias ad exitum.
147. Nisi te vincat alias
amor, cuius victorias
fateris in te tociens,
quid nobis nisi varias
5 mortes et penas anxias
dabis, iudex adveniens ?
set, cum sis indeficiens
fons et vena scaturiens,
pro penis da delicias ;
10 sit tibi tunc sufficiens
pena te dudum quaciens,
ut pelleres angustias.
148. Virgo, proles Davitica,
cuius te texit tunica
vernante texta lilio,
cuius dudum pacifica
5 te sompno mersit musica
suo cubantem gremio,
tunc sumat nos sub pallio

146.—4. segene P Q. — 8. anxiis P Q.

147.—3. in te] iuste B. — 8. saturiens Q.

148.—3. nuper pudoris lilio B. — 4. vernantem dudum pacifica B. — 3-4. vernante dudum pacifica P Q. — 6. cubante B.

- tegatque precum precio,
ne tela terant hostica
10 nos pro patrato vicio,
cuius amore nimio
des nobis regna celica.
149. O finis et principium,
ve finiens primarium,
nova dans gratis gaudia,
hoc exile preconium,
5 quod cor depromsit inscium,
tua sumat clemencia,
et quamvis imminencia
meruerim supplicia,
gratis largire gaudium,
10 michi litus post maria,
portumque post naufragia,
te prestans atque premium.
150. Libamen et libacio
laudis, et iubilacio,
decus, salus, et claritas,
pure mentis affeccio,
5 intermina dileccio,
dominium, serenitas,
summaque principalitas
sit tibi, summa bonitas,
verbum ens in principio,
10 et des ut post has semitas
nos foveat felicitas
in celebri collegio. Amen.

Explicit laus de domino salvatore vel meditacio que
cythara nominatur a Johanne de Hovedene edita, ut
legentis affectus in amore divino proficiat et celerius
accendatur.

148.—9. texant B.

149.—8. metuerim A. mesuerim B.

150.—11. et felicitas A.

Subscr. explicit B *simpliciter*. vel meditacio om. P Q.
celerius] celitus P. accenditur P Q.

QUINQUAGINTA SALUTACIONES

Incipiunt quinquaginta salutaciones beate virginis,
quibus inseritur memoria dominice passionis edita a
Iohanne de Houedene ad honorem virginis matris et
laudem domini salvatoris.

1. Ave, stella maris,
virgo singularis,
vernans lilio ;
que cum salutaris,
- 5 veri gravidaris
solis radio,
pectus nunc preconio
reple, que cum replebaris
dudum dei filio,
- 10 tactus inexperta maris,
nos replesti gaudio.

2. Ave, gignens florem,
cuius ad odorem
vita redditur ;
nesciens marcorem,
- 5 profers preter morem,
quo prosternitur
qui nos hic persequitur,
et adducit nunc horrorem,
nunc palrans alloquitur;
- 10 quem cum cernis, per terrorem
territus elabitur.

Inscr. om. B.

1.—8. cumque B.

2.—7. prossequitur P. — 8. hunc A.

8. Ave, cuius natus
gemit incurvatus
ligni pondere ;
quo tandem levatus
5 sustinet conatus
gentis effere ;
virtutis innumere
luget rex transpenetratus,
et flos carnis tenere
10 falce marcet obtruncatus,
indurescens vespere.
4. Ave, parens floris,
quem lacte pudoris
uber aluit ;
tu panem doloris
5 edis acrioris,
quando secuit
florem qui redoluit
germen gignentem amoris
hostis, qui dissecuit
10 latus lancea livoris,
quod nos madens abluit.
5. Ave, que secaris
et transpenetraris
ensis acie,
cum tu contemplaris,
5 per quem medicaris
menti saucie,
mori venam venie ;
quod cum videt, lux solaris
marcet in meridie,
10 simul migrans, singularis
cum sol migrat glorie.

3.—10. marce A P. mane B. marcet *conieci*.

4.—8. amore A.

5.—5. meditaris B. — 9. mercet et B.

6. Ave, que plus sentis
in nati lamentis
quam mors ingerit ;
nonne te lugentis
5 et iam morientis
luctus atterit ?
predam tunc te repperit
vis amoris irruentis,
et ita te conterit,
10 quod excedit in tormentis
cum te crucifixerit.
7. Ave, que nudatum
et visu velatum
natum planxeras ;
pectus depuratum,
5 flagris flagellatum,
virgo, videras ;
o cum tunc dolueras,
cum videres spineatum
florem, quem protuleras,
10 quem sciebas ex te natum,
que virum non noveras.
8. Ave, cuius nati
spinis laureati
frons confringitur ;
roris rubricati
5 sub cute celati
rivus rumpitur ;
vultus ictu ceditur,
digitique sunt scepstrati
sceptro, quod, cum cernitur,

6.—7. nunc B. te *om.* A.

7.—1. quem A.

8.—8. que] qui B.

- 10 oris risus circulati
sic sceptrato iacitur.
9. Ave, penis plena,
dum fellis lagena
turbat vineam ;
pietatis vena,
5 dulcis et serena,
sentit frameam ;
linguam ledunt melleam
fusa calice venena ;
cruor carnem niveam
10 purpurat, et lux amena
noctis intrat foveam.
10. Ave, thus electum,
quod flammis iniectum
fragrat optime ;
cum latus detectum
5 iaculo transiectum
vides intime,
carnis flos tenerrime
fluit, et, o cor abiectum,
cur non fluunt lacrimae ?
10. fletu cur non es confectum,
induratum pessime ?
11. Ave, carens pari,
que cruce litari
prolem conspicias ;
caput captivari,
5 spinaque serrari,
videns deficiis ;
ferro se carnificis

8. — 11. sceptrati B.

9.—7. mellia B. — 8. vena A.

10.—4. deiectum B. — 8. et]tibi B.

11.—5. spinasque serari B. seccari P.

ultro sinit perforari,
 ut ferratis manicis
 10 nos absolvat, et sceptrari
 faciat cum celicis.

12. Ave, lux aurore,
 cuius novo more
 natus angitur ;
 cuius ex cruore,
 5 rivo largiore,
 sudor scinditur ;
 quis hic indurabitur,
 cum in virginali flore
 fons cruoris oritur,
 10 et de carne rariore
 rivus rubens rapitur ?

13. Ave, que torqueris
 quando contueris
 nati tedium.
 Num martir habetis ?
 5 immo plus censeris
 quam martirium
 passa, quando filium,
 quem visceribus sinceris
 paris, vides saucium,
 10 et in cornibus severis
 crucis ferre gladium.

14. Ave, parens pura,
 cuius fit pressura
 morte forcior,
 cum proles, dictura

11.—11. facit B.

12.—7. inclinabitur B. — 10. rariore sic P.

13.—2. intueris B. — 4. dum B. — 8. scinceris P.

5 regna permansura,
migrat mestior.
sed cur non compacior,
quem commori dictant iura ?
certe culpa gravior
10 non permittit quod mens dura
flendo sit felicior.

15. Ave, mater nati,
per quem sunt rotati
cetus orbium ;
te coegit pati
5 amoris innati
pondus nimium,
cum videres saucium,
quo meatus sunt librati,
nec sentit dispendium
10 girus orbis circulati,
non habens contrarium.

16. Ave, que litaris,
cum in crucis aris
agnus angitur ;
hasta militaris,
5 scis in quem vibraris,
et quis ceditur ?
certe qui transfigitur
flos est sinus puellaris,
et fructus quo vivitur,
10 fructus inquam salutaris,
quo mens plene pascitur.

17. Ave, sauciata,
cum sit depravata

14.—5. regina B. — 9. gradior A P.

15.—9. senti P.

16.—1. littaris B.

- genuflexio ;
 genu gens ingrata
 5 flectit, ut sic rata
 sit irrisio,
 et rex in silencio
 probra sustinet illata,
 nunc amictus pallio,
 10 nunc in veste dealbata
 percussus ludibrio.
18. Ave, flos honoris,
 mortis acrioris
 passa gladium ;
 cum florem pudoris,
 5 leti vinctum loris,
 vides filium,
 fit ut torrens imbrium
 fons ploratus largioris,
 cum telluris gremium
 10 rosam vendicat ruboris,
 et recondit lilium.
19. Ave, cuius nato
 reprobe sceptrato
ave dicitur;
 regali palato
 5 felle propinato,
 cor concutitur ;
 propheta queritur
 a dudum prophetizato,
 et candens inscribitur
 10 calamo frons purpurato,
 que sputo depingitur.
20. Ave, que, dum paris,
 planctu non artaris

17.—5. sit B. — 6. sic B.

18.—8. prolatus B.

19.—8. a] et A. — 10. thalamo B.

20.—2. arctaris P.

pariencium,
sed angustiaris, ·
5 quando contemplaris
cruce saucium
principem regnancium,
cuius dulcor salutaris
precis fundit precium,
10 ne reatus singularis
subeat supplicium.

21. Ave, gemma celi,
cuius proles *Hely*
pressa geminat ;
quam pressura preli
5 tormento crudeli
sic examinat,
quod, dum culpam terminat,
penetratur iactu teli,
et qui nos illuminat,
10 obscuratur umbra veli,
quod visum eliminat.

22. Ave, complantata
cruci, cum clavata
caro quatitur ;
caro liliata,
5 flore propagata,
ferro frangitur,
et cruore pingitur,
quem eduxit fenestrata
costa, que discinditur :
10 tunc commigras, viduata
vita, per quam vivitur.

23. Ave, fons dulcoris,
quem fluctus meroris

- vis absorbuit,
cum triumphatoris
5 verticem tortoris
spina secuit ;
rex, quem laurus decuit,
spinas portat irrisoris,
quas in orbem texuit
10 turbe manus durioris,
saxo quod obriguit.
24. Ave, gignens herum,
qui se panem verum
prestat populo ;
lenis Assuerum,
5 ligasque severum
sceptrum osculo ;
pleno mades oculo,
cum os aspicias sincerum,
fellis madens poculo,
10. et cunctarum solem verum
tetro claudi tumulto.
25. Ave, mons intactus,
quo lapis extractus
mons efficitur ;
pes ligno compactus,
5 ferroque confractus
a te cernitur.
rogo, quantum angitur
cor, cum princeps est redactus
ad metam qua moritur,
10 consors furum cruce factus,
quando crucifigitur ?

23.—5. virtutem B. — 7. que P.

24.—8. hos P.

25.—4. compactus P. — 5. confractus P. — 7. quem *ut videtur* B. — 10. fractus B.

26. Ave, quam sceptratam
ornant et prelatam
bis sex sidera ;
videns vulneratam
5 prolem propagatam
carne libera,
senciebas vulnera,
frameamque comminatum,
nati quando tenera
10 membra pavit lac et gratam
escam dabant ubera.

27. Ave, que sub plantis
caput indignantis
tenes vipere,
dum virtus gigantis
5 visum malignantis
vicit vulnere,
quod videbas fundere
roris rivum medicantis,
ut ales qui vomere
10 rostri solet sauciantis
sanguinem elicere.

28. Ave, redimita
soleque vestita
pre celestibus ;
te non est oblita
5 mors, cum vera vita
pre crudelibus
migrat cruciatibus,
ut reos absolvat ita
voratores faucibus,
10 volens quod mens sit linita
delicatis moribus.

27.—3. tenens B. — 8. mendicantis A. — 10. nosci B.

28.—8. res B.

29. Ave, que merentum
 es medicamentum,
 et fons gracie,
 cuius luculentum
 5 proles argumentum
 dat fiducie,
 nostre dum inedia
 gratis sumit indumentum,
 particeps angustie,
 10 mercaturque per tormentum
 nobis stolam glorie.
30. Ave, que signaris
 vellere, dum paris,
 nupta lilio ;
 sed precruciaris,
 5 quando specularis
 in pressorio,
 quem dudum in gremio
 manna pavit puellaris,
 ut nos pascat prandio,
 10 quod nunc pascit nos in aris,
 et tunc erit visio.
31. Ave, vas provisum,
 manu vas excisum
 sapientie ;
 tibi cor decisum
 5 sentis, cum derisum
 regi glorie
 factum vides anxie,
 caput cuius est elisum
 nunc spinarum acie,
 10 et nunc corpus est recisum
 telorum acucie.

29.—1. merencium A. — 7. remedie A. — 11. scolam *ut videtur* P.

30.—3. mixta B. — 4. prescinciaris A. precuciaris B.

31.—1. per visum B. — 8. illisum B. — 10. tunc A.

32. Ave, flos decoris,
quo germen amoris
iuge gignitur ;
te validioris
5 unicam fervoris
vis aggreditur ;
te plus ledit igitur
mors amara salvatoris,
cum morti subicitur,
10 cuiuscumque dilectoris,
quam cor quo diligitur.
33. Ave, placans mare,
sidus salutare,
micans melius ;
tuus tunc preclare
5 fit triangulare
scutum filius,
cum subiret saucius
vulnera, ne vulnerare
sineret diucius
10 hostem nos, quos devorare
volebat avidius.
34. Ave, quem edebat
rubus cum virebat
in incendio ;
hunc pupilla flebat,
5 quem uber alebat
lotum lilio ;
qui nudus sub pallio
sic irrisus perferebat,
ut nec reprehensio
10 irrisores arguebat,
set nec contradicio

33.—2. singulare B.

34.—1. quam B. — 6. locum P. — 7. quo B. — 9. nunc B

35. Ave, Salomonis
 tronus, maior tronis
 et sublimior ;
 iam plena coronis,
 5 pro celi colonis
 regnas celsior,
 quam dudum acucior
 fregit framea predonis.
 cum proles tenerior
 10 potum hausit passionis,
 heu, quod non commorior !
36. Ave, videns natum
 cruce cruciatum
 fletus fundere,
 cuius post oblatum
 5 fel sentis palatum
 amarescere ;
 vides evanescere,
 cum dixisset *consummatum*,
 quem alebas tenere,
 10 cui lac dabas liliatum,
 cum egeret ubere.
37. Ave, que turbari
 vides et cecari
 luminaria,
 cum in luminari
 5 summo cumulari
 mortis varia
 vidisti supplicia ;
 sol nolebat contemplari
 veri solis tedia,
 10 et sciebat contristari
 lapidum duricia.

35.—6. regnans B.

36.—1. vides B. — 2. spinis coronatum B. — 5. vel. A. —
 10. qui A.

38. Ave, videns natum
ligno disclavatum
expallescere,
corpusque nudatum,
5 a te lamentatum,
obrigescere :
o quam lugens tenere,
cum videres obscuratum
iubar, quo clarescere
10 sol mendicat, et humatum
iam iam refrigescere.
39. Ave, commactata,
cum petra cavata
proles premitur ;
caro delicata,
5 merces expectata,
saxo teritur ;
mortuis annectitur,
per quem mors est morti data,
et infernus frangitur ;
10 vis est hostis incurvata,
scutumque comburitur.
40. Ave, flos, qui florem
mortis ad horrorem
vides tremere,
celicum nitorem
5 mortis in squalorem
expallescere ;
vides indurescere
carnem celis digniorem ;
humo delitescere
10 prolem flore puriorem,
quam alebas ubere.

41. Ave, viduata
viro, per quem rata
fit redemptio :
o mens indurata,
5 cur non es multata
fletus fluvio,
dum paratur mansio,
infra petram concavata,
regi, cuius regio
10 fine non est limitata,
iugi plena gaudio ?
42. Ave, que turbaris,
quando contemplaris
corpus unci,
quod pudica paris,
5 in saxosi laris
specu deici ;
mucrone multiplici
tota tunc dilaceraris,
cum videres proici
10 virge florem singularis
et decoris celici.
43. Ave, cuius natum
agno comparatum
amor necuit,
quem tandem humatum,
5 et petra locatum,
quantum voluit
verus amor tenuit,
in quo quicquid sibi gratum
fuerat, exercuit,
10 et sic nobis vite statum
prioris restituit.

44. Ave, que sceptraris
et preradiaris
iugi radio ;
tu quadrangularis
5 arche figuraris
in misterio ;
leti lesa gladio,
plus quam nece cruciaris,
cum tolli de medio
10 vides, quem vernantem paris,
laureata lilio.

45. Ave, reis grata,
potens advocata,
placans iudicem,
cuius incarnata
5 proles nobis data
stolam duplicem
emit per multiplicem
penam, quando cruciata
passionis calicem
10 hausit, ut sic gens renata
celi sumat apicem.

46. Ave, nubes roris,
cordis durioris
humum molliens ;
laus cordis et oris,
5 et fons es amoris,
rivos iaciens,
proles cuius, paciens
dudum lanceam furoris,
iaculum nos quaciens
10 fregit, vite dulcioris
nobis donum largiens.

47. Ave, consolata,
 quando de te nata
 caro claruit,
 cum resuscitata
 5 digneque dotata,
 sic reffloruit,
 quod mortem absorbit,
 morte digne triumphata,
 sicque via patuit
 10 resurgendi, demonstrata
 his quos letum tenuit.

48. Ave, cuius natus
 scandit elevatus
 sedem superam,
 qui summe sceptratus
 5 sedet sublimatus
 iam ad dexteram
 patris, tenens liberam
 iugis virgam dominatus,
 qua conculcat viperam ;
 10 nobis remittens reatus,
 lucem dat innumeram.

49. Ave, sublimata,
 cum prole locata
 trono glorie,
 quo tua prelata
 5 caro coronata,
 carens carie,
 ut sol in meridie,
 fulget summe radiata
 radio iusticie,
 10 cuius non est limitata
 largitas potencie.

47.—7. *om.* B.

48.—3. *supeream* B. — 4. *que* B.

49.—2. *letata ut videtur* P.

50. Ave, salutaris
stella mundi, maris
tollens tedia,
cum sis expers paris,
5 quibus salutaris
hec eloquia
sume nunc propicia,
et que mundo meditaris
fer michi remedia,
10 ut in luce qua lustraris
michi dones gaudia. Amen.

Expliciunt quinquaginta salutaciones beate Marie
edita a Iohanne de Houedene.

Subscr. om. B. L sal. P. Marie etc.] virginis P.

VIOLA

Incipit laus de beata virgine que Viola vocatur edita
a Iohanne de Houedene.

Maria stella maris,
fax summi luminaris,
regina singularis,
sublimitas polaris,
5 tu parens salutaris,
que prole fecundaris,
set inexperta maris ;
tu luna transsolaris,
tu via linearis,
10 lanx perpendicularis ;
plus celo sublimaris,
plus melle dulcoraris,
plus sole serenaris,
plus rosa purpuraris,
15 plus nive candidaris,
plus flore venustaris ;
thus deo consecraris,
oblatum sacris aris ;
te matrem gratularis,

Inscr. om. B.

3. Marie proprie(tat)es (*in margine*) B.

6. qui B.

7. set *om. B.*

8. transolaris A B.

9. liniaris B.

10. laus B.

14 *post* 15 A P.

19. nostram B.

- 20 te virginem miraris,
regnando non inflaris,
set plus humiliaris,
cum sola principaris ;
tu funda figuraris,
25 tu vellere notaris,
tu rubo designaris ;
archa quadrangularis,
tu tunica talaris,
tu lampas olearis ;
30 virga mari minaris ;
columba consolaris
in fluctibus amaris ;
structura columpnaris,
edes sacrati laris ;
35 Eden digne vocaris ;
ut Iudith preliaris,
ut acies armaris,
ut aurora levaris,
et regi desponsaris,
40 que sine pare paris,
quem visu contemplaris,
quem amans amplexaris,
quo fruens iocundaris,
quo manens perhennaris,
45 quo vere solidaris,
quo summe radiaris,
quo iugiter bearis :
o que sic reclamaris,
me semper tuearis,
50 Maria stella maris.
Maria, laus divina,
virginea regina,

35. edes A. dige P.

37. acies B.

40. quo A.

47. quo mater vestiaris B.

48. reamaris B.

- vitis propinas vina,
 languenti medicina,
 55 tu salus repentina,
 salvificans piscina,
 tu summitas cedrina,
 tabula cipressina,
 viriditas laurina,
 60 victoria palmina,
 tu panis officina,
 letificans resina,
 tu nux amigdalina,
 tu solida carina,
 65 tu stella matutina,
 simplicitas agnina,
 tu framee vagina,
 stabilitas petrina,
 lux fulgens berillina,
 70 visio saphirina,
 sintilla iacinctina,
 fenestra cristallina,
 serenitas prassina,
 tu rosa sine spina,
 75 tu sedes eburnina,
 puritas turturina,
 iuventus aquilina,
 facies columbina,
 qua rabies lupina,
 80 qua turbida rapina,
 merguntur in sentina ;
 vis tibi leonina,
 ferocitas ferina,
 frons tibi serpentina,
 85 cervixque colubrina

53. propinas B.

63. nix P.

71. cintilla P.

73. prasinina A P.

79. rapies A.

85. columbina A B P ; sed colubrina certe legendum.

- substernitur supina ;
 tu vena nectarina,
 tu lex de monte Syna,
 tu vestis es bissina,
 90 thuribulum, cortina,
 tu simile farina,
 ficella Moysina,
 progenies Gessina,
 stola refulgens bina,
 95 stella polo vicina,
 salubris et marina,
 lucere nunc festina,
 nunc radium inclina,
 servantem a ruina,
 100 Maria laus divina.

- Maria, fons dulcoris,
 tu laus cordis et oris,
 tu terminus languoris,
 remedium meroris,
 105 auxilium laboris,
 flos nivei pudoris,
 fax placidi fulgoris,
 et radius splendoris,
 tu lilium candoris,
 110 tu viola livoris,
 tu fiala decoris,
 tu virtus viatoris,
 altare libatoris,
 manipulum messoris,
 115 dapifera saporis,
 tu nitrum ablutoris,

90. turribulum B.

92. fiscella B. moysyna A.

98. inclina *sic* P.

100. Amen A.

103. terminus] utres B.

114. manipulus B.

116. vitrum A B P. nitrum *coniect*

- nubes sacrati roris,
 et aloes odoris,
 vexillum pugnatoris,
 120 laurus triumphatoris,
 vas manne purioris,
 tu smaragde viroris,
 et acates honoris,
 carbunculus ardoris,
 125 topazion fulvoris,
 lux prasine mundioris,
 et adamas vigoris ;
 tu templum salvatoris,
 que fures claudis foris ;
 130 tu calamus scriptoris,
 tu thema laudatoris,
 neuma concinnatoris ;
 vim mitigas furoris ;
 cum tuis tenes thoris
 135 prolem summi rectoris,
 quam sacris ligas loris,
 quam lacte dulcioris
 inebrias amoris,
 que vernat cunctis horis,
 140 nitore tui floris ;
 lux celi celsioris,
 sacri pincerna moris,
 liber legis latoris,
 volumenque lectoris,
 145 hosti mucro terroris,
 tu frenum exactoris,
 compendium cursoris,

122. smaragdus B.

123. achates B P.

129. furens B.

131. tema A.

132. neupma A B.

134. cum] tu A.

138. inebria B. inebrians P.

142. pincernam A.

- stipendium victoris ;
 me iunge celi choris,
 150 Maria fons dulcoris.
- Maria, firma ratis,
 velum velocitatis,
 aura suavitatis,
 anchora firmitatis,
 155 stella sublimitatis,
 spes firma naufragatis
 in equore vexatis,
 dans iter Eve natis
 ad portum voluptatis ;
 160 tu lumen obscuratis,
 refugium renatis,
 solamen desolatis,
 dux es predestinatis,
 ad regnum claritatis.
 165 hostibus cathenatis,
 seras captivitatis
 frangis, et captivatis
 das regnum cum beatis.
 radix vivacitatis,
 170 flos speciositatis,
 et fructus sanitatis ;
 fons es felicitatis,
 que rivos largitatis
 propinas fatigatis,
 175 cum profers illibatis
 visceribus sacratis
 prolem divinitatis,
 que cum sit veritatis
 testis et equitatis,

153. *om.* A.

156. naufragantis A.

162. columen P.

167. fregis B.

177. deitatis B.

- 180 iudex per te dat gratis
 et gratiam ingratis,
 et lumen excecatis,
 et donum sanctitatis
 excessibus ablati,
 185 et penis relaxatis ;
 tu palma probitatis,
 victoria prostratis,
 tu robore frustratis
 robur securitatis,
 190 tu salus sauciatas :
 o parens puritatis,
 virgo fecunditatis,
 te mucro feritatis
 ferit, cum pietatis
 195 lator et bonitatis
 in cruce cruciatis
 connectitur dampnatis :
 o sidus honestatis,
 vim vince tempestatis,
 200 Maria firma ratis.

- Maria, virgo pura,
 paris absque lesura
 virum, qui mortis iura
 mortificat casura ;
 205 tu levas ruitura,
 tu sublevas lapsura,
 restauras peritura ;
 te sauciat punctura,
 cum cruciat pressura,
 210 secaturque dolatura
 regem mors immatura
 digneque moritura

188. rubore A.

191. o] tu A.

194. ferit. cum P.

212. digeque P.

regem, cuius factura
 est omnis creatura,
 215 qui mortis a morsura
 surgit, et ligatura
 leto facta fractura,
 reditque reversura
 ad pascua matura,
 220 ovis iam regnatura,
 iam nunquam dolitura,
 set semper gavisura.
 tu stella non obscura,
 in polo remansura,
 225 obscurum ablatura,
 et lumen allatura,
 iterque monstratura
 in fluctuum iactura
 marisque voratura,
 230 conducens ad secura
 nunquamque transitura,
 gaudia permansura ;
 thuribuli tu thura,
 ad celos ascensura,
 235 deumque placatura ;
 digna dei censura,
 cuius est de te cura ;
 cum carnea iunctura
 carnalique natura
 240 ad thronum profectura
 tronosque precessura,
 sceptrumque receptura ;

217. facto B.

219. om. B.

226. om. B.

228. in] et B.

229. maris et P.

233. turribuli B P.

238. carne P.

241. tronosque receptura | ruentis mundi rura | transcendis
 profectura B

- ruentis mundi rura
transcendis profutura
245 nobis in hac tortura.
o cuius est statura
velut palme mensura,
penas mitigatura,
assis in die dura,
250 Maria virgo pura.

Explicit Viola beate virginis a Iohanne de Houedene
edita.

243. rura A.

245. has B.

246. es B.

250. Amen B.

Subscr. om. B. a Iohanne *etc.* om. P.

LIRA

1. O qui fontem gracie
captivis regeneras,
celos endelichie
federe confederas,
5 ordinata serie
mundi motus temperas,
hyles intemperie
effrenata cohibes,
et dissolvi prohibes,
10 ut leges,
quas adhibes,
elementa teneant,
et concordi coeant
disposicione.

- [R] O summa potencia,
inter dissidencia
firma firmans federa ;
ut supera,
5 sic infera
refrenes illicita,
digna pensans merita
retribucione.

Inscr. Incipit lira extollens virginem gloriosam A. Prosa de muneribus datis et dandis quid conferunt R.

1.—2. captivus T U. Cf. P. Aubry, *Iter Hispanicum*, Paris 1908, p. 6. regeneras U. 3. endelychye S. endelicie T. — 7. ylis A. yles S U. — 13. coheant A

R.—1. sapiencia A. — 6. refrenas U.

2. Legem federis
imponis superis,
conservans supera ;
celum numeris
5 moves innumeris,
et celi sidera ;
tu celum circulis,
tu motus regulis
stringis erraticos ;
10 tu nexus musicos
innectis dissonis,
ex quibus consonis
tonis mellisonis
reddis armonias,
15 qui propriis
officiis
signas ierarchias.

[R] O summa

3. Ergo, qui tam dissona
cogis consonare,
que divine consona
legi moderare,
5 melos, quod divinitus
tuus spirat spiritus,
nobis missus celitus,
plenius inspiret ;
enormes reiciat,
10 concordēs efficiat ;
quos expiat,

2.—*om.* T. — 3. conservas U. — 5. in numeris R. — 6. celique A. sydera S. — 12. *om.* A. — 16. officiis *om.* U. — 17. gerarchias S. gerarchias U.

R.—*om.* A T U. O summa potencia R.

3.—*om.* T. — 2. conservare R. — 3. qui S. — 4. et sic consonancia nosti temperare A. — 9. eiciat A.

sic puniat,
ut vices, quas variat,
alternis sic uniat,
15 ne lira deliret.

[R] O summa

Explicit lira magistri Iohannis Houedene.

3.—13. varias R.

R.—*om.* A R T U.

Subscr. om. codd. omn. praeter A.

CANTICUM AMORIS

Canticum amoris quod composuit Iohannes de
Houedene.

I.

1. Princeps pacis, proles puerpere,
his te precor labris illabere,
ut sincere possim disserere
laudem tuam et letus legere.
2. Amor iubet, et *ave* mittitur
flori cuius candor non leditur,
et cor a ve nostrum eripitur,
ave quando puelle promitur.
3. Amor videns amaritudine
nomen Eve plenum in turbine,
ave novum natans dulcedine
merso promit priori nomine.
4. Amor librum scribendum arripit
contra mortem, que mordens decipit,
et per *ave* librum hunc incipit,
gaudiose quem virgo respicit.
5. Amor volens aurem virgineam
demulcere per vocem melleam,
ave dicit et frangit frameam
comminantem mundo vipeream.

6. *Ave* canunt amoris littere
virginanti misse puerpere,
quas cum audit, tunc carnis vellere
dei sentit ymbrem descendere.
7. Amor, potens potenter omnia,
te, rex pie, ventris vernancia
habitare fecit palacia,
que transcendunt nitore lilia.

II.

8. Amor, potens omne quod voluit,
lacte natum te matris aluit,
que conceptu naturam teruit,
et gignendo sola non doluit.
9. Amor, volens sanctire seculum,
te reponit piorum pabulum
infra parvi presepis angulum,
qui solarem regiras circulum.
10. Amor tibi dat manu libera
thuris auri mirreque munera,
tria quidem dona signifera,
ut scripture testatur littera.
11. Amor, senis placens affectibus,
Symeonis te signat manibus,
et, dum sacris fulges altaribus;
tuis gaudet vates aspectibus.
12. Amor matris te fovit gremio
virginalis lactis edulio,
et grandescis dierum spacio,
ut flos vernis sub veris folio.

III.

13. Amor tuam promit potenciam,
cum in vinum convertis ydriam ;
suam stupet unda substantiam
propinantem vini clemenciam.
14. Amor tibi sermonem attulit,
qui doctorum errores repulit ;
te per dies matri tres abstulit,
et eidem te rursum protulit.
15. Amor, virtus et vita superum,
te baptizat reatu liberum,
ut sic flumen sit salutiferum
in nostrorum lotura scelerum.
16. Amor, potens cuncta disponere,
te temptari fecit et vincere ;
hostis trini vires allidere ;
arma scutum igni comburere.
17. Amor tibi sermonem tribuit,
qui cor plebis letantis imbuit ;
audientes ad vitam aluit,
dum salutis doctrinam docuit.
18. Amor, cuius refulget facula,
te monstrare fecit miracula ;
panis quini dans plebi pabula,
summe facis stupere secula.

IV.

19. Amor facit, ut celum sydere
serenatum vergente vespere,
te fulgere, teque splendescere
miro rerum magnarum opere.

13.—2. converteres A.

17.—2. letantes A. — 4. decuit A.

20. Amor, habens vires interminas,
iubet, et tunc cecum illuminas,
et cecati tenebras terminas ;
luto sancto de sputo luminas.
21. Amor, mulcens instar cithare
linguam tuam natantem nectare,
dat proferre verbum hoc hilare :
veni foras, defuncte Lazare.
22. Amor *veni foras* te docuit,
et inferni fores aperuit,
plusque tetros tyrannos terruit
quam alaudam nisus cum irruit.
23. Amor *veni foras* dum dicere
tibi iubet, princeps florigere,
letum luget, et surgit libere
luctuoso ligatus carcere.
24. Amor, Ihesu, iubet, et liberas
quem iam verum vicinum noveras ;
verbum verbo vermem everteras,
dum illesum a lacu traxeras.
25. Dic, tyranne, quantum te terruit
veni foras, cum vinctum eruit ;
quando *veni foras* intonuit,
vinciendo te furem necuit.
26. Amor iubet, et vox letancium
preconizat tibi preconium,
teque probat palmam pugnancium,
palme tibi presentans folium.

20.—4. *lectio cod. corrupta* : luminas conieci. in margine scripsit lector aliquis X.

V.

27. Amor facit, o princeps unice,
te cum tuis cenare celice,
largiturum eis magnifice
corpus sacrum in panis apice.
28. Amor, sciens pro fructu veteri
nos sub mortis tributo fieri,
virginantis te fructum uteri
panem donat, ut vivant posteri.
29. Amor fructum fallentis arboris
fructu fallit pudici pectoris ;
pomum purum instar eboris
pomum premit nocivi nemoris.
30. Amor, Ihesu, sic te mirificat,
quod tuorum pedes mundificat
tua manus, et exemplificat
nobis viam que nos iustificat.
31. Amor, pius et potens vincere,
tunc iubebat te tuis dicere :
' hoc vobiscum pascha comedere
opto, priusquam fungar funere.'
32. Amor iubet, et dicis dulcius :
' ex hac vite non bibam amplius,
donec bibam vobiscum plenius
regno patris atque sublimius.'

VI.

33. Amor, dignos qui facit divites
et mundanos transcendit limites,
iubet, et tunc dicis : ' o milites,
vitis ego, vos estis palmites.'

34. ' Amor vester sic in me maneat,
quod mercedem in celis habeat ;
vos mundanus timor non tereat,
quem iam mea manus illaqueat.'
35. Amor iubet, et quod hic additur,
dicis : ' ista nocte ligabitur
corpus istud, et tunc probabitur
quod grex cesso pastore spargitur.'
36. Amor iubet, et hec et alia,
Ihesu, dicis; et tunc suspiria
mortis necnon et desideria
sacre rumpunt cene convivium.
37. Amor corda commoriencium
plus flagellat quam grando lilium,
et revera sensissent gladium,
ni proferres consolatorium.
38. Amor iubet, et dicis : ' faciam
locum letum quo vos recipiam ;
iam sinatis parvam absenciam,
post visuri meam presenciam.'

VII.

39. Amor tandem te facit surgere,
oraturum et genuflectere,
pios patri precatus fundere,
et te totum stillis rubescere.
40. Amor quantas vires exercuit,
cum te rore rubente compluit ;
rubro corpus sudore rubuit,
et candori se rubor miscuit.

41. Amor, nonne mirandum feceris,
cum vernantem mineram aperis ?
virginales venas aggredieris
et thesauros eternos reperis.
42. Amor iubet, et rorem roseum
pluit nobis pectus virgineum ;
sudor rubens et corpus niveum
iubar nobis gignunt sydereum.
43. Amor carnem prelatam primulis
rubricatis irrorat rivulis ;
celum carnis stellatur stillulis,
instar celi stellati stellulis.
44. Amor, vires vincens amancium,
flore[m] carnis facit rosarium,
dum stillarum rose stillancium
roseatum dant terre pallium.
45. Amor, michi donans hec dicere,
que presentes proclamant littere,
da cor durum flendo defluere,
et fac pectus saxosum scindere.
46. Amor, certe sciens felicibus
cor indignum et sacris fletibus,
non concedis me tuis ymbribus
irrigari medicinalibus.
47. Corvo consors qui nescit reditum,
columbinum non novi gemitum ;
pravum enim cor et deperditum
non admittit dolorem debitum.

41.—3. virginā A.

43.—4. stellat A.

VIII.

48. Amor, Ihesu, cum nominaverat
hunc amicum qui te tradiderat,
vinciendam se vinclis dederat
tua manus que celos reserat.
49. Amor iubet, et vinclis mergitur
manus maris qua meta clauditur,
qua defuncta vita reducitur,
et solaris rota revolvitur.
50. Amor manus premit imperia,
qua nunc nube ligatur pluvia,
et nunc nubes ymbribus ebria
undis alit terre nascencia.
51. Amor certe facit stupescere
celum ipsum et seraph gemere,
cum iuberet loris allidere
erigentem elisos libere.
52. Amor, regis cum nexus nocuit,
turma nonne thronorum tremuit,
tuque, cherub, cum vinctus gemuit,
nonne secum ligari libuit ?
53. Amor manum, que pensat pondera,
signa rotat in arce supera,
montes librat et signat sidera,
ligatura constringit aspera.
54. Amor manum vernantem vinculat,
sola celo que sanctos infulat,
et que fronde nemus intitulat,
cum ver novum nubes diffibulat.

55. Amor, vide quod, cum constringitur
manus, cruor sub ungue cogitur ;
cruor rubens livore leditur,
et rubore livor inscribitur.
56. Cum te lucem ligatam videam,
et dilectum vinciri doleam,
dones, amor, quod lugens langueam,
exiturus hanc domum luteam.
57. Si quod libet daret licencia,
plus morarer hac in materia ;
set, cum voces me iam ad alia,
princeps, lini loquentis labia.

IX.

58. Amor vinctum te donat iudici,
vulnerandum virga multiplici ;
cecus ardor cetus horrifici
gratulatur te sibi subici.
59. Amor nudat amictu vestium
vestientem vernale lilium ;
cur absentas te iam, suspirium,
et cur michi non das exicium ?
60. Amor, nosti quem sic expolias ?
flos est vicens, fundens fragancias,
fons felices donans delicias,
et mel mentes demulcens anxias.
61. Amor, numquid vis dicam iterum ?
orbem solus torquet astriferum,
hora sua profert luciferum,
loca novit nomenque siderum.

62. Amor, quem sic audes invadere,
octo speras insignit sydere,
elementa firmat in federe,
liti donans pacem belligere.
63. Amor, quem sic premis per turbinem,
matrem habet vernantem virginem,
que plus nescit estus rubiginem
quam celeste pratum pruriginem.
64. Amor, sciens quadrare circulum,
cur devestis solare speculum ?
cur de rege facis ridiculum,
et denudas qui dat diluculum ?
65. Et quid addam, cum nudus cernitur,
quo vernale pratum depingitur ?
Amor, Amor, iam vere dicitur
quod vis tua cuncta transgreditur.
66. Amor, Ihesu, quo te sic imbuis
iubet, et tunc te virge tribuis
vulnerandum, et totus effluis
rore rubro quo tuos abluis.
67. Amor iubet, et donas veniam
Petro cuius sanas vesaniam ;
per hanc ergo miram clemenciam
omni reo das confidenciam.

X.

68. Amor, mane cum lux enituit,
ad Pilatum ire te monuit ;
coram eo nunc prout decuit
verba promis ; nunc os subticuit.

69. Amor, qui sic potenter fulminat,
ad Herodis domum te destinat ;
hic irrisor ut tygris ruminat,
albam tibi vestem dum ordinat.
70. Amor iubet, et tunc regrederis
ad Pilatum, quo cum audieris
accusantem te cetum sceleris,
stas ut agnus in hora funeris.
71. Amor in te signat silentium,
ut in ove tonsura gladium ;
hoc, revera venturi prescium,
vatis David promsit eloquium.
72. Amor te tunc flagellis cruciat,
et te quasi totum eviscerat ;
cruor currens carnem incarcerat,
et candentem florem obliterat.
73. Amor, pium avellens vomere,
ut perversis sic possis parcere,
velis, precor, me simul fodere,
cum hec donas michi recolare.
74. Numquid, Amor, amas sic corticem,
quod pro ea flagelles adipem,
ut reorum confringas forcipem,
pium punis et premis principem ?
75. Amor, Ihesu, cor tuum vulnerat,
crucifige cum genus imperat
viperarum, et te decreverat
reum mortis et furem liberat.

71.—2. censura A. tonsura *coniec.*

73.—2. perversus A.

75.—3. decreverant A.

76. Amor iubet, et sub sudario
tua lucens elanguet visio,
prophecie dum fit scrutacio,
et florentis frontis quassacio.
77. Amor velat solem videncium,
et in nube recondit radium,
sine cuius vultu solacium
non admittit cetus celestium.

XI.

78. Amor adhuc maiora repperit,
in coronam dum spinas congerit,
quam cum fronti regnantis inserit,
non est mirum si meror fluxerit.
79. Amor, omni maior carnifice,
regis frontem confringit frutice ;
spina vernat in regis vertice,
exundante pupilla latice.
80. Amor, certe, cum rex regalibus
se derisum videt honoribus,
telis sensit se fossum milibus,
plusque migrat quam mille mortibus.
81. Amor, nonne transcendit gladium
honor ipse gignens obprobrium ?
qui de laude lambit ludibrium,
plus incurrit quam mortis tedium.
82. Amor, honor, cum falso premitur,
honorosum in onus labitur ;
honor onus regem aggreditur,
in coronam dum vepris vertitur.

83. Amor, vepre cur vexas verticem,
qui celorum transcendit apicem ?
plenum certe dat fletu calicem
onerosus honor multiplicem.
84. Saul dudum, cum furor iusserat,
David instar corone cinxerat.
o quam recte scriptura reserat
nostrum David cum spinas tolerat !
85. Passionis in tota serie,
nil tam concors est contumelie,
ut corona, cuius molestie
mortis cedunt omnes angustie.
86. Nec in mortis amare pagina
reperitur tam gravis sarcina,
ut corone mordacis machina :
tanta gignit tormenti germina.
87. Amor, nonne mirando scemate
spinas donas pro diademate
regi, cuius vivit aromate
cetus clarens celesti climate ?

XII.

88. Amor, spina regem cur laureat,
laurus ipsum cum summe deceat ?
iam respondes ad hoc, quod deleat
spina spinam que nos illaqueat.
89. Spinam sinis iniustam pungere
summe iustum, ut per hoc libere
spinam iustam possis repellere
ab iniustis, et nos eripere.

90. Iniustorum spina reliditur,
summe iustus dum spinis pungitur ;
spina pene iusto figitur,
culpe nostre spina reprimitur.
91. Amor, solem cum spera anxeris,
de spineto quam composueris,
nonne spinam stupere feceris
quam cruore regali meriseris ?
92. Amor, michi da fletus fluvium,
qui plus fluat quam torrens ymbrium,
cum rex, mulcens merores mencium,
spine sentit cassantis gladium.
93. Amor, graves amans angarias,
lauro regem liventi lanias,
cuius vultus sitit delicias
summus seraph, nec sumit alias.
94. Amor, et quid dicam, cum nivea
frons sub spine languescit laurea ?
iamiam michi mors esses mellea,
si feriret me tua framea.
95. Amor, frontem desiderabilem
et ad lauri virores habilem,
dic, qua fronte facis arabilem
spinis necnon et despicabilem ?

XIII.

96. Amor, dudum non dabas Iulio
laurum tali litam ludibrio,
set nec ipsam plenam obprobrio
Africanus agnovit Scipio.

97. Non hac lauro letali languit
dux Pompeius qui regna domuit,
nec senatus, orbi qui prefuit,
talem fronti frondem adhibuit.
98. Amor, nonne mirando scemate
regem ornas hoc diademate ?
spina sugit de timiamate
rorem rubrum plenum aromate.
99. Amor, luge, cum lesus lugeat
rex, quem laurus spinosa laureat ;
set et celum se dolans doleat,
cum sic mitem mitratum videat.
100. Amor, mori nonne merueris
virginantem regem cum punxeris ?
forte dices iustum quod iusseris,
et portandum quicquid preceperis.
101. Ergo tua voluntas racio,
cum suprema premas imperio ;
si sit ita, claudar silencio,
nec erumpit ultra rebellio.
- XIV.
102. Amor, Ihesu, iubet, et retines
sceptrum, non quo compescas cardines,
set quo graves amaritudines
paciaris et tristes turbines
103. Amor, sceptrum sceptrorum simiam
da celorum regenti regiam ;
quantam ergo promit potenciam
cum regalem sic sceptrat gloriam ?

104. Amor, dudum nonne memineris,
quam serene David sceptraveris ?
quid est ergo quod sceptrum funeris
eius pie proli tradideris ?
105. Amor, Ihesu cum iussum faciat,
falsum *ave*, quod auris audiat,
cor revera sacrum plus laniat
quam cum rosam grando digladiat.
106. Amor *ave* plenum concentibus
matris dudum infudit auribus ;
set hoc *ave* te dolat dentibus,
quando flexis clamatur genibus.

XV.

107. Amor, sputo linita facie,
qua diescunt celi delicie,
et qua vernat flos omnis gracie,
luctus mades grandi congerie.
108. Amor, vultus vernantis speculum
sputi quare flagellat iaculum ?
vultus vincens veris diluculum
lues quare ledit livencium ?
109. Amor, luto lux cur proicitur,
et mel sputo fellis cur mergitur ?
hoc loquentis cor cum non moritur,
reum mortis esse convincitur.
110. Amor, sputis cum flos virgineus
defloratur et livet luteus,
si meroris cor meum malleus
maceraret, tunc esset melleus.

111. Si indignum tam digno funere
dignum ducas me fletu fundere,
et me mari meroris mergere,
dignus eris laudari libere.

XVI.

112. Amor, nolens mesure medium,
palma cedis palmam vivencium ;
gene gemma que gignit radium
bini portat ruboris pallium.
113. Iubet, inquam, erubescencia,
et rubescit ictus instancia ;
geminati ruboris gracia
nostra pingit ora pallencia.
114. Amor, Ihesu, te facit tremere,
sacri vultus florem defluere,
labi pulsum et evanescere,
et humorem ori deficere.
115. O saliva, que dudum dederas
ceco nato gemmas luciferas,
ubi salis et quo te verteras,
cum a lucis lingua transieras ?
116. Amor, labri ledens rosarium,
cur ruborem rumpis rosaceum,
oris thura fragrantis nimium
cum confringis per leti gladium ?

XVII.

117. Amor facit, cum palam patuit
crux cornuta clavusque clauit,
te trementem, velut cum tremuit
flos avulsus quem turbo rapuit.

117.—2. claususque A: *vide autem Phil. 512, 2: cf. 204, 3 infra.*

118. Amor crucem adoptat humero
baiulandam : quod dolens refero.
luctu certe, cum istud legero,
si me mergam, non satis fecero.
119. Amor tandem cruce se cruciat,
crucifigens quo celum radiat ;
lator vite latrones mediat,
quem acetum ledit, cum siciat.
120. Amor, unquam cetus quis procerum,
que lex, que vis, quis consul veterum
vult quod vulnus sumat mortiferum
lator legis que facit liberum ?
121. Amor, unquam, precor, quis protulit,
aut consultus iuris quis consulit,
quod prematur qui pressos sustulit,
et multetur qui mortem reppulit ?
122. Numquid tuo legisti codice
florem esse frangendum frutice,
et pro reis regnantem celice
cruciandum in crucis apice ?
123. Numquid iuste tormenta sustinet
omni celo princeps qui preminet ?
regem crucis dum vecte retinet,
centrum speram claudit et continet.
124. Amor, artans cuncta dominio,
speram claudis in centri medio,
dum in trabis torques solivio
palme mundum tenentem medio.

120.—2. que] quod A.

123.—3. recte A.

124.—3. intrabis . . . folivio A. solivio *conieci* ; vide p. 266
infra.

XVIII.

125. Amor, numquid meretur conteri
labe liber pro culpa veteri ?
quid deliquit vernantis uteri
pia proles qua prosunt posterì ?
126. Amor, quare cubat aculeo
dudum pastus lacte virgineo ?
cur lagena, qua virus video,
vitem potat potu vipereo ?
127. Amor, quare, cum fel inficiat
virginantem vitem, cum siciat,
virus cibat vitem que saciat,
et salutem cibando sauciat ?
128. Amor, dic, cur pena multiplice
nautam necat navis catholice ?
novi Noe navis autentice
prora plangit allisa latice.
129. Cain culpe clausus ergastulo
novum Abel allidit iaculo,
Barachieque proles patulo
cruentato rubet vestibulo.
130. Amor, David novum cum videas
a Saule dolatum, doleas,
et tu Saul, David cum lanceas,
manu tua tremens intereas.
131. Amor, michi cur donas vivere,
cum dilectum iubet occumbere ?
rectum esset me simul ruere,
tam amati confractum funere.

129.—1. Caim *ut videtur* A.

130.—4. interias A.

132. Sed, cum non des hoc corporaliter,
migrem secum saltem mentaliter ;
non victurus ultra carnaliter,
chaos linquam carnale corditer.

XIX.

133. Amor, nonne mirum aggrederis,
cum in crucis prelo depresseris
pomum novum medelam veteris,
nomen necans antiqui sceleris ?
134. Amor, ecce migrat, quem gencium
pater signat per sacrificium,
prolis ubi micat misterium,
in vervecem dum vibrat gladium.
135. Amor, ecce migrat in Libano
summa cedrus, sonus in timpano,
sol in spera, candor in clibano,
laus in lira, cantus in organo.
136. Dulcis David amator Ionathe,
carus Ioseph clarus in climate,
pacis princeps in diademate,
Machabeus in belli themate.
137. Amor, ecce migrat in tabula
stricte trabis, qui sistit secula ;
cur non fremo, cum ferrit ferula
regem ydre frangentem iacula ?
138. Eius cur me clavi non quaciunt,
Teriones quo polum ambiunt,
Pliadarum et stelle saliunt,
yemales noctes dum vestiunt ?

XX.

139. Amor, regem si possis vincere,
cuius regnum non potest ruere,
ne mireris, cum tibi libere
se festinat confestim subdere.
140. Hoc non erit grande dominium,
set, si velis robur eximium
exercere tibi rebellium,
doma robur mearum virium.
141. Me rebellem tibi confedera,
et configens cor durum supera ;
set, profecto de preda misera
non curabit vis tua libera.
142. Amor, predam qua sunt delicie,
scitis, non qua manant miserie ;
per hoc si me non cures hodie,
tue non est mirum potencie.
143. Predam certe desiderabilem
depredaris et delicabilem,
dum amorem facis meabilem
regis summi quem nosti nobilem.

XXI.

144. Amor, ecce migrat quem lugeo,
cum migrare simul non valeo :
o qui migras sub serto spineo,
tuo frange cor meum malleo !

145. Amor, nonne per malleancium
ictus incus se monstrat saucium ?
incus tener cruoris fluvium
fundit fossus ictu cedencium.
146. Amor, alvi proles virginei
cur emarcat ad ictus mallei ?
mallearis ictus sanguinei
floris fructus exsiccat mellei.
147. O quicumque carmen hoc legeris,
rectum certe si plores feceris,
et si forte flendus non fleveris,
iustum erit, si condolueris.
148. Amor, rogo, profundos gemitus
da legenti librum hunc celitus ;
da cor merens dum legit, inclitus
quod rex meret morte reconditus.
149. Mundi pompas mendaces respuat,
regem lugens quem mors evacuat,
et meroris ymbre se compluat,
dum hoc sibi legens insinuat.

XXII.

150. Amor, lauri livores lacere,
qua virescunt turme laurigere
senatorum urbis astrifere,
mecum, rogo, luge livescere.
151. Amor, laurum allisam doleas,
qua senatus celestes laureas ;
et tu, laurus, cum pro me liveas,
culpe mee livores deleas.

152. Amor, laurus hec, que proponitur
laceranda clavo quo clauditur,
paradisi lauris preficitur,
quas virore vero transgreditur.
153. Omnis laurus laudanda lateat,
quantumcunque recenter vireat,
si patenter hec laurus prodeat,
laceratrix quam spina laureat.
154. Amor, plicans ad nutum omnia,
hac me lauro, quam laudant labia,
lauriare velis in patria,
post labentis hec mundi stadia.
155. Me, senatus celi, suscipias,
laureandum lauro qua radias,
meque letum hac lauro facias,
cuius seraph sitit delicias.

XXIII.

156. Amor, sciens letum allidere
sompnum mortis et expergiscere,
regem facis sompnum assumere,
ipsum solum signantem sidere.
157. Amor, facis cruorem medici
medicinam morbo frenetici,
senatorem senatus celi
cruce claudens clavo multiplici.
158. Amor, claudis clavo qui vulnerat
clavem David, que clausa reserat ;
cum hanc clavem clavis hec clauserat,
princeps pendet qui montes ponderat.

159. Amor, pomum ponis in arbore,
et ramorum affigis nemore,
ut priori furatum tempore
pomum reddas cum multo fenore.
160. Amor, iubes, et fructus oritur
ligno vite qui, quando moritur,
oriendo mortem aggreditur,
moriendo morsque perimitur.
161. Amor, agni paschalis sanguine,
qui distillat in crucis margine,
postes nostros linis, ne turbine
terreamur noctis intermine.
162. Amor, nosti quos leges vulnerant,
legis glosam quare digladiant ;
apparatum pati cum imperant,
nonne rectum parvi preposterant ?
163. Amor, quid est latori luminis,
et condense nubi caliginis ;
virginantis quid proli virginis,
et pro labe pendenti criminis ?
164. Amor, api quid est et aspidi,
et festuce quid est et iaspidi ?
o mors mater coloris lividi,
florem vultus cur necas nitidi ?

XXIV.

165. Amor, ultra quid dicam nescio ;
sensus enim ebet, cum sencio
cor concussum et lapsum tedio,
cum dilectum cruce conspicio.

160.—1. ut A.

162.—1. nocti A.

165.—3. concussum A.

166. Nec plus dicam, nisi docueris ;
neque loquar, ni loqui dederis,
cum me mucro mulceret funeris,
rege leso qui preest superis.
167. Amor, certe cum te iam senciam
me docentem, tacere nesciam ;
set plus loquar et verba faciam,
de migrante sumens materiam.
168. Amor, quid est dementi Decio,
et frangenti flammis Laurencio ;
Catherine quid compte lilio,
et malorum mari Maxencio ?
169. Amor, quid est Egee crucibus,
Et Andree piis cervicibus ;
quid Arcturo prelato regibus,
et Neroni dato demonibus ?
170. Quid Iohanni flori virgineo,
qui sermone cibatur lacteo,
et furenti dum fervet balneo,
quod ardore minatur igneo ?
171. Amor, dic, vi vocis altissime,
Petro quid est rubente sindone,
atque Mago repleto demone,
qui torquetur telis Tesifone ?

XXV.

172. Amor, dulci quid Dionisio,
qui, peritus in orologio,
celi multa rimatur studio,
et penarum forti flagicio ?

173. Quid Clementi, cuius in equore
casa candet, et maris anchore ;
quid Vincenti vincenti robore,
et fel regi gerenti iecore ?
174. Amor, quid est frumento nobili,
et fermento contaminabili ?
quidve navis et summo pugili,
et quid spinis lauroque simili ?
175. Amor, quid est dulci milicie,
principatus quo sunt primicie ;
et sacrorum irreverencie
siciencium cruorem hostie ?
176. Amor, quid est Lucie lilio,
et tiranni crudelis gladio ;
Margarete quid et Olibrio ;
quid Agneti necisque tedio ?

XXVI.

177. Amor, quid est sereno gutturi
filomene, fedoque vulturi ;
crocitanti corvo, quid auguri
nescienti fraudes et turturi ?
178. Amor, quid est olori nuncios
mortis danti cantus eximios,
et buboni, qui lucis radios
noctis cliens proclamat noxios?
179. Quid alaude vacanti laudibus,
dum demulcet celos concentibus,
et pavonis raucis horroribus,
infecundis dum strepit faucibus ?

180. Amor, quid est mulcenti merule,
qua celorum resultant cellule,
et cornelle, qui nubis pendule
vocat ymbres vi vocis querule ?
181. Amor, quid est palato regio
et ministro fellis absinthio ;
virginantis matris quid filio,
et furentis furis consorcio ?
182. Amor, quid est regi iusticie
et latroni pleno perfidie ;
quidve flori quo sunt delicie,
et spineto pleno pungencie ?
183. Amor, quid est oris thuribulo
atque vini mirrati vasculo ;
quidve nocti frontisque speculo
plus lucenti quam lux diluculo ?

XXVII.

184. Amor, quid est amanti tenere
quod apparet in rubro latere,
et tyrannis, qui trahunt temere
postes puros celestis camere ?
185. Amor, quid est sacratis manibus
et clavorum cruentis morsibus ;
quid pictori cum predatoribus ;
armonie quid et clamoribus ?
186. Amor, fonti quid est dulcedinis
et fomentis amaritudinis ?
innocentem expertem criminis
quis coniunxit furori sanguinis ?

180.—3. cornella A.

181.—3. virginitatis A.

186.—3. et innocentem A.

187. Amor, quid est regali capiti
et spinarum stipanti stipiti ?
cur non fluo fletu precipiti,
regis promens pressuras incliti ?
188. Amor, quid est regenti regule
et distortis subiectis macule ;
curatori quid et craticule,
et quid demum primo et primule ?
189. Cum dilectum amor sic deseris,
et in eo mucronem meriseris,
si commori me simul iusseris,
equitati consors monstraberis.

XXVIII.

190. Amor, sorte divisis vestibus,
linguam Ihesu replet precatibus ;
oras enim verbis vernantibus,
ne sit culpa te cruciantibus.
191. Amor facit rem ineffabilem,
cum te prestat propiciabilem
his, qui penam orbi spectabilem
tibi parant, o rem mirabilem.
192. Amor, Ihesu, iubet, et alium
virginanti matri das filium ;
tunc doloris innati gladium
sentit mater transcendens lilium.
193. Amor, tandem consummans omnia,
fellis sinit dari convicia,
ut fel fellis fallat absinthia
pomi primi nobis minancia.

XXIX.

194. Amor, cum me datum doloribus
et dolatum clavis agentibus
cruciaris pro cruciantibus,
preces fudi verbis suavis.
195. Cum in speram spinam redigeres,
et quassatum caput contereris,
et de fonte ploratus uberes
irroranti pupilla duceres ;
196. Cum in frontis dudum volumine
scriptitares vepris acumine,
sic quod cruor vernans rubedine
derivaret genas gravedine ;
197. Cum ut celum pellem extenderes,
et me clavis in longum traheres,
ut in carne volumen scriberes
libertatem qua reos liberes ;
198. Cum pro vino virus porrigeres,
et palatum placatum pungeres,
ut sic Ade primi redimeres
haustus duos et potus veteres ;

XXX.

199. Amor, arma cum apprehenderes,
et armata in prolem rueres
pure matris, et quod non parceres
iusiurandum iurando faceres ;
200. Et cum demum vitam everteres,
et in mortis me mare merseris,
pacientem nonne me videris
velut agnum in casu funeris ?

201. Amor, in me cum sic invexeris,
et me tibi pronum inveneris,
admiraris saltem pre ceteris
pacientem, cum penas anxeris.
202. Non se lingua laxat in iurgium,
nec obiurgat ictus cedencium ;
set observat vultus silentium,
velut ovis cernens exitium.
203. Amor ergo, cum hec et alia
pro te feram in paciencia,
gratis dabo sine calumpnia
tua quicquid petit instancia.

XXXI.

204. Amor, nonne cum mucro micuit,
moriturum quo mors me terruit,
et cornuta quando crux claruit,
os frenatur et lingua siluit ?
205. Minis mixti sermones saliunt,
et derisus ruentes rapiunt ;
gena rubet et ictus feriunt,
et dolores fletus eliciunt.
206. Ipso sole pupilla pulchrior,
et sereno seraf serenior,
cherub necnon et tronis clarior,
leto luget et meret mestior.
207. Amor, si iam librare faceres
culpas quibus me sic prosterneris,
et has penas et fletus uberes,
innocentem oppressum plangeres.

208. Ihesu, quid est quod mente teneo :
cur me letus vel loquens misceo ;
cur tam dulce verbis recenseo
qui doloris sub lacu langueo ?

XXXII.

209. Amor dicet : ' o proles numinis,
et flos verus vernantis virginis,
te roganti revela luminis
vultum, necnon venam dulcedinis.'
210. Amor adhuc dicet : ' rex libere,
dudum volens te michi subdere,
te coegi letum eligere,
moriturus ut darem vivere.
211. Et nunc volo quod tua facies
diligenti te sit merities,
et dulcoris torrenti debries
quem devotum tibi conspicias.
212. Eius culpe ne reminisceris,
quem devotum tibi repperis ;
volo quod nox ipsius funeris
plus sintillat quam vultus sideris.
213. Princeps pie, qui te desiderat
tua manus ad celos efferat,
que ligatos a vinclis liberat,
seraf necnon celorum reserat.
214. Cedat ergo rigor iusticie,
preminente dono miticie,
ut in sceptro tuo, rex glorie,
dominetur fons vernans venie.'

XXXIII.

215. Ad hec Ihesu, responsum facies,
dicens : ' amor quicquid precipies,
studiose factum reperiens ;
sic me semper pronum invenies.'
216. O si tandem amatum habeam,
et amantem amans possideam,
sic ut amans gaudenter adeam,
et accensus ardentem gaudeam !
217. O si possum ad plenum refici
dulci dape vultus dominici,
quos senatus se gaudent celici
saciatos et semper refici !

XXXIV.

218. Amor, mortis dirumpens recia,
te de morte levat potencia,
dasque nobis certa indicia
confringendi mortis imperia.
219. Amor, volens mortem elidere,
simul iubet in crucis aggere
vitam atque mortem conflagrare,
fortem volens fortem impingere.
220. Amor, ut sic fortes examinet,
vult quod fortis in fortem fulminet,
et, ut luctam gigantum ordinet,
vitam armat, ut mortem terminet.
221. Sed et morti iubet ut se viat,
et a vita vitam excuciat,
volens quod rex, qui summe radiat,
huius pugne se testem faciat.

XXXV.

222. Pugna statim erumpit aspera,
et impingunt vicissim latera ;
belli sudor irrorat aera,
hinc et inde dum vernant vulnera.
223. Mors ad pugnam docte progreditur,
vibrans ensem quo vita leditur,
et vis vite qua sola vivitur
morituram mortem agreditur.
224. Sic tu, amor, mortem subpeditas,
unde a morte vitam resuscitas ;
librum vite tu nobis recitas,
et ad vitam mortales excitas.

XXXVI.

225. Amor, Ihesu, post mortis aciem
Magdalene tuam dat faciem ;
ortolani tollens effigiem,
lacrimarum siccatur congeriem.
226. Amor iubet, et scandis solium
super omnes cetus celestium ;
in tuorum corda fidelium
tandem mittis pignus amantium.
227. Amor iubet, et trono glorie
intronizas matrem mundicie,
cuius caro iam carens carie
celo micat ut sol meridie.

XXXVII.

228. Amor, ergo, cum sic prevaleas,
me valere, rogo, iam iubeas ;
omnem cordis labem removeas,
et me melle tuo nectareas.

229. Iube, Ihesu, me sic diligere,
quod in mortis minantis vespere
et cor pravum in te defigere
michi velis gratis splendescere.

230. Tu amor consolator spiritus,
dextre dei tu digitus,
scribens libro vite celitus
quos elegisti divinitus,

XXXVIII.

231. Amor, scribe sis et notarius,
et inscribe cordi profundius
regem lesum, qui fratrum medius
morituris medetur saucius.

232. Amor, scribe vultum placabilem
omni sancto desiderabilem,
lacrimantem et lamentabilem,
cum mors nudat ense terribilem.

233. Amor, scribe regentem secula
stricte trabis teneri tabula,
dum spinosa mitratur sperula,
qua largitur celestis infula.

234. Amor, scribe veracem vineam,
et gustantem labruscam felleam,
et dum scribis ista, condoleam,
cum dilectum dolere videam.

235. Scribe penam qua princeps interit,
qui sic amat quod nunquam deserit.
o dilecte, si me non leserit,
liber iste non recte fecerit !

XXXIX.

236. Amor, scribas aratis litteris
natum Adam pro culpis veteris,
vulnerari ne vulnus posteris
letum gignat et finem funeris.
237. Et hec scribens me sic afficias,
quod affectu pio reficias ;
cor amore mundano spolias,
et herere celo me facias.
238. Cum emigrat manna quo vivitur
et quo mentis fames reficitur,
totum iuste caducum spernitur,
et doloris rivus inbibitur.

XL.

239. Cum emigrat amans me tenere,
luto licet pressum et latere,
felix ero si fungor funere,
cum recordor ipsum occumbere.
240. Eius clavi punctura peream,
cum superstes magis inteream.

O MIRA CREATURA

1. O mira creatura,
tam magna, tam pusilla,
mater et virgo pura,
regina et ancilla,
5 amica, sponsa, filia
et soror creatoris,
electa super milia,
flos matrum, mater floris.
- [R] Dulcissima Maria,
adesto nobis, quia
clamaris mater pia,
concordi melodia,
in patria et in via.
2. O insignis puella,
te signant signis miris
aurora, luna, stella,
sol, galaxia, yris,
5 mons, virga, rubus, oculus,
fons, ymber, nubes roris,
arx, archa, porta, portulus,
et navis institoris.
3. O socia fidelis,
adiutrix indefessa,
in terris et in celis
es cuncta supergressa.

- 5 in mulierum acie
quod laudis, quod honoris,
quod virtutis, quod gracie
fers intus, profers foris.
4. Rebeccam, Ruth, Rachelem,
Iudith et Thecuitem,
cum Debbora Iaelem,
Hester et Sunamitem,
- 5 Susannam, Annam, Mariam
que precinebat choris,
excedis multiphariam
excessibus valoris,
5. Fortiter super fortes
triumphum da iocundum,
tres supera cohortes,
carnem, Sathan et mundum.
- 5 hos nostros adversarios
refrena tuis loris,
ne per insultus varios
nos vincant mortis horis. Amen.

4.—1. in *marginē* mulieres bone ut videtur B.
7. excedit B.

NOTES

QUINDECIM GAUDIA

- 4 2 Luke, i, 39 sqq.
5 5 Raby, *Christian-Latin Poetry*, p. 369, n. 4.
7 6 ib., p. 49.
8 3 Luke, iii, 25 sq.
11 3 John, iii, 1 sqq.
13 4 *gigas* : Ps. xviii, 6 ; cf. Ambrose's hymn, *Anal. Hymn.* L. 14 (No 8, strophe 5) *geminæ gigas substantiæ* ; Bernard, *Hom. iii De laudibus Virginis Matris*, 2 (Migne clxxxiii, 72) ; see also below, p. 256.

QUINQUAGINTA CANTICA

- 6 1 *rinosceros* : Job xxix, 9-10, cf. *Anal. Hymn.* xx, 147 (strophe 17).
7 1 *unicornis* : on the unicorn as a symbol of Christ, see Raby, *op. cit.* p. 356 sq.
8 4 *vinum* : Luke x, 34.
9 4 *rethe protensum* : Ps. cxxiii, 7.
10 1 *calculi* : Isaiah, vi, 6.

- 16 1 *quid est homo* : Ps. viii, 5.
 21 1 *sidera matutina* : Job xxxviii, 7.
 26 2 *clarum vespere* : Zachariah xiv, 7 'et in tempore vesperi erit lux.'
 28 1 *serotinus* : Deut. xi, 14.
 31 1 *petra* : Ps. lxxx, 17.
 2 *ubertas* : Ps. xxxv, 9.
 34 1 *Filia Syon* : Syon is the Church on earth ; see Raby, *op. cit.* p. 362 sq.
 44 1 *pedes* : Ps. xxxix, 3.
 46 1 *Syon filiarum* : Isaiah iv, 4.
 54 3 *stellifer orbis* : the heaven of the fixed stars, which has a uniform motion.
 73 2 *Leviathan* : Job. xl, 20.
 74 1 *Aspis et leo* : Ps. xc, 13.
 93 1 *ad instar aspidis* : Ps. lvii, 5.
 105 2 *calamum* : Isaiah, xlii, 3.
 107 1 *in petre caverna* : Cant. ii, 14.
 2 *ale in umbra* : Ps. lvi, 2.
 116 1, 2 *sidera matutina* : Job xxxviii, 7
 117 2 *Arcturum* : Job xxxviii, 31.
 123 1 *Pleyades* : Job xxxviii, 31.
 4 *accipitres* : Job xxxix, 26.
 124 2 *predas* : Job xxxviii, 39.
 125 1 *girum* : Job xxxviii, 31
 4 *Luciferum* : ib.
 126 1 *rinosceros* : Job xxxix, 9.
 3 *lux* : Job xxxix, 19.
 4 *nivis* : ib. xxxix, 22.
 130 1 *caminus* : Malachi, iv, 1.
 136 1 *herba fulonis* : ib. iii, 2.
 142 1 *teriones* : *triones* : cf. Isidore of Seville, *Etymol.* iii, lxx, 1, 7 (Ed. W. M. Lindsay) : 'Triones enim proprie sunt boves aratorii, dicti eo quod terram terant, quasi teriones'.
 143 1 *orbis astriferi* : the heaven of the fixed stars.
 145 1 *dies ire* : Zephaniah, i, 15.
 152 2 *structionum* : *structio* for *struthio* : another spelling

is *strucio*, *Medieval Latin Word List*, Oxford, p. 403, and *Secretum Secretorum*, in Roger Bacon, *Opera*, ed. R. Steele, Oxford, 1920, p. 143; cf. *Lamentations*, iv, 3.

- 159 1 *mentis excessum*: Ps. lxxvii, 28, ibi Benjamin adolescentulus, in *mentis excessu*; see E. G. Gardner, *The Cell of Self-Knowledge*, London, 1925, pp. xiv, sqq. *Mentis excessus* here means ecstasy or contemplation.
- 160 This whole section is based on Job xl and xli. Behemoth and Leviathan are types of the Devil.
- 161 2 *scamarum*: Job xli, 6.
- 163 4 *Iordanem*: Job xl, 18.
- 169 1 *illudes*: Job xl, 24.
- 170 3 *sagenas*: Job xl, 26.
- 174 1 *hamo*: Job xl, 20.
- 178 1 *librum*: Isaiah xxxiv, 4.
- 180 1 *mirram*: Cant. v, 5.
2 *cor*: Cant. v, 2.
4 *hinnulo*: Cant. ii, 8, 9.
- 181 4 *ubertate*: Ps. xxxv, 9.
- 190 1 *cubat*: Cant. i, 6.
3 *venter*: Cant. v, 14.
- 198 4 *mane serenum*: cf. Virgil's epigram beginning:—
nocte pluit tota, redeunt at mane serena.
(*Anthol. Lat. ed.* Riese, No. 256.)
- 201 1 *deficimus*: Ps. lxxxix, 7.
- 204 4 *alarum*: Ps. xxxv, 8.
- 214 2 *ymbrem*: Zachariah, x, 1.
- 220 1 *deaurata*: Ps. xliv, 10.
- 221 1 *turribus*: Ps. cxxi, 7.
2 *medullam*: Deut. xxxii, 14.
3 *pacem*: Ps. cxlvii, 14.
- 223 2 *plaustri*: Isaiah xxviii, 28.
- 224 Isaiah i, xi; Ps. l, 19.
- 230 2 *palme*: Ps. xci, 13.
- 234 3 *stola*: Isaiah lxi, 3 (and 235, 3).
- 238 4 *nivem*: Ps. l, 9.

- 240 I *veteres* : Ps. xxi, 5-6.
- 248 I *ros vellus irrorans* : Gideon's Fleece, a symbol of the Virgin Birth. Christ is the dew, the Virgin is the fleece ; see Raby, *Christian-Latin Poetry*, p. 371 ; Ps. lxxi, 6, *descendet sicut pluvia in vellus*, was also understood in the Middle Ages as referring to the Virgin Birth.
- 249 I *lapis excisus* : Daniel's mountain, a symbol of the Virgin Birth, Daniel ii, 34 ; *Abscissus est lapis de monte sine manibus* ; see Raby, *op. cit.* p. 374.
- 250 I *gigas* : Ps. xviii, 6 ; see above p. 243, and below, 256.
- 251 I *problema* : riddle, enigma.
- 255 I *triplices* : the World, the Flesh and the Devil.
- 276 I *Pape* : this is difficult, but, if the reading is not corrupt, the sense is, presumably, *ad patrem* ; cf. John xvi, 10.
- 283 3, 4 Ps. ci, 10.
- 287 I *mater* : Isaiah xlix, 15.
- 300 I *materiam* : the primal matter, which receives the mark of form in the variety of the world of things.
- 308 2 *errancium* : the planets, whose movements are contrary to that of the heavens of the fixed stars ; see p. 259.
- 3 *Terionum* : Triones ; see above, p. 244.
- 309 3 *polos . . . axis* : the axis passes through the centre of the earth, joining the two poles (*poli*) round which the heavens move. Cf. Apuleius *De mundo*, ed. P. Thomas, *Apulei Opera*, III, 137, Leipzig, 1908.
- 318 3 *vitta coccinea* : Cant. iv, 3.
- 323 I *dragma* : Luke xv, 8.
- 325 I *quantum* : Ps. lii, 12.
- 339 3 *montis* : Cant. iv, 6.
- 341 I *fons sitit* : This is based on Aelred (*Serm.* xii, Migne xcv, 281) ' *Panis esurit et fons sitit, virtus lassatur, vita moritur . . . ejus esuries nos pascit, eius sitis nos inebriat, eius lassitudo nos recreat, eius mors nos vivificat.*'

- 344 4 *Beniamin* : Benjamin is the type of contemplation ; see E. G. Gardner, *The Cell of Self-Knowledge*, p. xiv.
- 345 1 *excessus* : Ps. lxvii, 28 : Beniamin adolescentulus in mentis excessu ; see the preceding note and above, pp. 243 and 245.
- 357 1 *crimen* : Isaiah i, 18.
- 361 2 *virgula* : Cant. iii, 6.
- 364 1 *Seyr* : Judges v, 4.
- 365 1 *imber* : Cant. ii, 11.
- 366 1 *pellicani* : the Pelican, feeding her young with her life blood ; is a type of Christ ; E. Mâle, *L'Art religieux au XIII siècle*, Paris, 1910, p. 57.
- 367 1 *Libano* : Cant. iv, 8.
- 369 4 *letis* : this is obscure if taken for *laetis*. *leti* is a possible reading, or even *Lethes* (of Lethe or Hell). *utrique* refers to body and soul, each of which passes through the 'torment of death' and is re-made in the Resurrection. Soul is the 'form' of the body.
- 375 1 *flos campi* : Cant. ii, 1-3.
3 *cancellos* : Cant. ii, 9.
- 379 4 *gigas* : see above, p. 243, and below, 256.
- 385 1 *cherubim* : Ps. xcvi, 1.
- 394 2 *catuli* : Ps. ciii, 21.
- 400 3 *proximi* : Ps. xxx, 12.
- 402 2 *torcular* : Isaiah, lxiii, 3.
- 406 1 *Bosra* : Isaiah, lxiii, 1.
- 412 3 *axis* : see above, 309, 3. p. 246.
- 415 4 *fumus* : Cant. iii, 6.
- 416 3 *sinus* : Ps. cxxv, 5-6 : cf. Ps. cxxviii, 7.
- 419 1 *parabole secretum* : this appears to be a reference to the parable of Mark, iv, 26-29, with a further allusion to Ps. lxxx, 16.
- 422 1 *cingulum . . . Cananeo* : Proverbs xxxi, 24.
- 424 2 *circulares* : on the circular motion of the spheres, see below p. 259.

- 424 3 *moras* : this refers to the motion of the planets, which appears to vary.
- 438 2 *Liber in mortuis* : Ps. lxxxvii, 5 ; cf. Augustine, *Conf.* x, 43 ' unus ille in mortuis liber, potestatem habens ponendi animam suam et potestatem habens iterum sumendi eam.' Bernard. *In Nativ. B. Mariae Sermo* (Migne clxxxiii, 443). ' In morte pallens, liber inter mortuos, et in inferno imperans.' This was understood as referring to the harrowing of hell ; cf. Bernard, *In Cant. Sermo* lxxv, 8 (ib. II48).
- 442 I *Ethiopes* : Zephaniah ii, 12.
- 443 I *axis astrifer* : the axis joining the poles round which the heavens revolve.
- 444 4 *nil contrarium* : see below, p. 259.
- 445 6 The planets. With verse 445, 4, *que levat aquilo nunc auster inclinat*, cf. Roger Bacon, in his introduction to the *Secretum Secretorum* (ed. R. Steele, Oxford, 1920, p. 14) ' Septem igitur celi sunt stellarum que vocantur planete—: ' planes ' Grece est ' error ' Latine—errant enim, hoc est moventur, nunc ad septentrionem nunc ad meridiem, et mutant figuram sue distancie.' cf. *Summa philosophiæ R. Grosseteste ascripta, Die philos. Werke Grossetestes*, ed. L. Baur, Münster, 1920, p. 569 : ' vel ad meridiem vel ad septentrionem declinat.'
- 447 I *elementa* : this strophe is based on the current theory of the elements. Below the sphere of the moon was that of Fire, then that of Air and that of Water, while the Earth was in the centre of all ; see Bacon, *op. cit.* p. 14 ; *dignus quorum*, etc., refers to fire, which mounts upwards.
- 449 I-2 *Virgulam Aaron : nucem* : Numbers, xvii, 8. Aaron's Rod typifies the Virgin ; the nut is Christ : see Raby, *op. cit.* p. 360, 370.
- 454 I *spiritus* : I Cor. vi, 17.
- 4 *Spatulam palme* : Leviticus xxiii, 40.

- 458 2-3 *sagitta* : Ps. xc. 5-6.
- 464 2 *Ierusalem* : The heavenly Jerusalem ; Raby, *op. cit.* p. 362.
- 472 1 *oculus* : I Cor. ii, 9.
- 476 3 *principali* : Ps. l, 14.
- 480 1 *primevum mobile* : the prime mover, under God.
- 482 2 *teriones* : see p. 244.
- 496 1 *nutri* presumably for *nutriri*.
- 505 1 *septem* : Rev. v, 1.
- 4 *intellectum . . . agentem* : This is somewhat obscure, but the sense seems to be 'let it (the heart) aspire to the intelligence that activates those who are enlightened (from above).' There is clearly an allusion to the *intellectus agens*, the problem of which exercised so deeply the philosophers and theologians of the thirteenth century. Averroes had said that there was one and only one *intellectus agens* for the whole of humanity, by virtue of which thought was possible. This meant a denial of individual immortality. Aquinas taught that each human soul possessed such an 'intellect.' But some contemporary Augustinians identified the *intellectus agens* with the 'light that lighteneth every man coming into the world,' *i.e.*, with the Word ; see E. Gilson *La Philosophie de S. Bonaventure*, Paris, 1924, p. 348. Hoveden seems to have leaned to this view, which implied that the *intellectus agens* was not part of the human soul. Roger Bacon put this point of view uncompromisingly in his *Opus maius* (ed. J. H. Bridges, Vol. III, London, 1900, pp. 44 sqq.); 'Intellectus agens dicitur, qui influit in animas nostras illuminans ad scientiam et virtutem, quia licet intellectus possibilis (on this, see Gilson, *op. cit.* p. 347 sq.) possit dici agens ab actu intelligendi, tamen sumendo intellectum agentem, ut ipsi (the best philosophers) sumunt,

vocatur influens et illuminans possibilem ad cognitionem veritatis. Et sic intellectus agens, secundum maiores philosophos non est pars animæ, sed est substantia intellectiva alia et separata per essentiam ab intellectu possibili.' Finally, Bacon appeals to Augustine, and concludes: 'Quæ omnia attestantur in hoc quod agens principale illuminans et influens intellectum possibilem est substantia separata, hoc est ipse Deus.' Bacon tells us (p. 47), that Grosseteste and Adam Marsh, two of the leaders of the scientific movement of the thirteenth century, affirmed this view. We see here another indication, therefore, of Hoveden's relation to that movement on its philosophical side.

In *opus tertium*, cap. xxiii (ed. J. S. Brewer, *Rolls Series*, 1859 pp. 74 sqq.) Bacon has a similar discussion. On Bacon's views., see P. Mandonnet, *Siger de Brabant et l'Averroïsme latin au XIII siècle*, Louvain, 1911, pp. 246 sqq.

506 1 *struem*: Luke vi, 42.

513 and following. This is a description of the heavenly hierarchy.

544 1 *cornu*: I Sam. ii, 10.

549 3 *aurum*: Ps. lxxi, 15.

556 1 *Arturum*: the pole star. On the theory of the poles, see p. 246.

560-563 These stanzas describe the various heavens in their order; the empyrean, the primum mobile (on them, see *Summa philosophiæ R. Grosseteste ascripta*, in *Die philos. Werke Grossetestes*. ed. L. Baur, Münster, 1912 p. 547 (lines 13-16), Saturn (rigida fax), Jupiter (sidus saluberimum), Mars (minatricibus flammis accensa), the Sun (fax principali lumine), the Moon (qua menses labiles inveniantur), the element of air (loca que currentibus exarantur), Venus (blandissimo fulgore), Mercury (ingenio principalis).

- 564-569 This is based on the *Song of the Three Children*.
- 570 1 *filios Levi* : Malachi, iii, 3.
- 574 1 *mna* : Luke xix, 20.
- 584 1, 2 *Jerusalem . . . Sion* : the Church in heaven and the Church on earth. See Raby, *op. cit.* p. 362.
- 587 1 *ventre* : John vii, 38.
- 588 3 *in sinu* : Christ is the rhinoceros of Job xxxix, 9, and the reference is to the Virgin Birth.
- 593 1 *flumen* : Daniel vii, 10.
- 596 1 *principalis* : Ps. l. 14.
- 597 3. *Abrahe* : Genesis, xviii, 2.
- 600 1 *ter* : Isaiah, vi, 3.
- 602 1 *lapis* : Isaiah xxviii, 16.
- 4 *sine manibus* : Daniel ii, 34, see p. 246.
- 615 This and the following stanzas are based on Ecclesiastes xxii.
- 626 1 *rubus* : the Burning Bush, a symbol of the Virgin Birth ; see Raby, *op. cit.* p. 369 sq.
- 2 *vellus* : Gideon's Fleece, see above, p. 246.
- 3 *Salomonis* : Christ is the true Solomon, the Virgin is His royal adornment ; cf. Raby, *op. cit.* p. 367, for the Virgin as the ' throne of Solomon.'
- 4 *legis pincerna* : Moses : The Virgin is the ark of bulrushes in which Jesus, the true Moses, was carried ; Raby, *op. cit.* p. 383.
- 627 2 These are all types or symbols of the Virgin, the pot of manna ; the Holy of Holies ; the ephod of Aaron (Exodus xxviii) ; the coat of many colours ; see below p. 261, for the *tunica polimita*.
- 628 1 *virgula* : Aaron's Rod ; see above, p. 248.
- 629 1 *templum* : I (iii) Kings vi, 7 ; a symbol of the Virgin Birth.
- 2 *Hesther* : a type of the Virgin.
- 3 *Judith* : a type of the Virgin.
- 630 1 *ales* : the dove with the olive branch (Christ).
- 2 *lapis* : the rock in the Wilderness.
- 3 *virga* : the rod which divided the Red Sea.
- 631 1 *Porta* : Ezekiel xlv, 2. ' *Porta hæc clausa erit* :

non aperietur, et vir non transibit per eam; quoniam Dominus Deus Israel ingressus est per eam'; see Raby, *op. cit.* p. 373.

- 631** 2 *mons*: Daniel ii, 34, see above p. 246.
 3 *maxilla*: Judges xv, 16.
 4 *arche*: I Chron. xv; David is Christ, who is the true David; King David could not touch the Ark of the Covenant.
- 632** 1 *sethim*: *setin* in Vulgate (Exodus xxxvii, 1), the wood from which the Ark of the Covenant was made.
 3 *cherubim*: Exodus xxxvii, 7.
- 633** 1 Leah and Rachel, types respectively of the active and the contemplative Life, which were united in the Virgin Mary; see Raby, *op. cit.* p. 362, n. 5 for references.
 2 *funda*: David's sling, by which Goliath, a type of the devil, was overcome.
 4 *turturis*: Luke ii, 24.
- 634** 1 *Mambre*: Genesis xviii, 4; *Zacheica*: Luke xix, 4.
 2 *mare*: Lev. iv, 6.
 3 *nubes levis*: Isaiah xix, 1, 'Ecce ascendet Dominus super nubem levem, et ingreditur Aegyptum.' Aelred (*Serm.* ix, Migne cxcv, col. 251) interprets the 'nubes levis' as the Virgin Mary by whom Jesus came into Egypt, *i.e.*, into this world, he says.
 3 *piscina*: John v, 2.
 4 *argentea*: Numbers x, 2.
- 635** 1 *superhumeralis*: ephod: Exodus xxxvii, 6.
 2 *racionale*: breastplate. Exodus xxxvii, 8.
- 636** 1 *candelabrum*: Exodus xxxvii, 17.
 2 *hospita*: I Kings xvii, 9.
 3 *oleum*: I Kings xvii, 14.
 4 *nubes*: Isaiah xlv, 8; 'rorate cæli desuper'; see Raby, *op. cit.*, p. 371.
- 637** 1 *virgula*: Cant. iii, 6.
 2 *electa*: Cant. vi, 9.

- 638 1 *stratum* : Cant. i, 15.
 2 *lectus* : Cant. iii, 7.
 3 *stola contexta* : John xix, 32.
 4 *ortus* : Cant. iv, 12.
cellula : Cant. i, 3.
- 639 1 *murenulis* : Cant. I, 10. Aelred (*Serm.* ix. Migne cxcv, 255), says of the *murenulæ* of Cant. i, 10 (referring also to Genesis xxiv, 22), 'et utique, iste servus magni Abrahae, id est Gabriel angelus, ornavit aures huius nostræ virginis decoro ornamento, quando ait : *Ave gratia plena.*'
 2 *ferculum* : Cant. iii, 9, 10.
- 640 1 *propugnaculis* : Cant. iv, 4.
- 641 1 *mala punica* : Cant. iv, 3.
 3 *ubera* : Cant. iv, 11.
- 642 1 *turris* : Cant. iv, 4.
 2 *genis* : Cant. i, 9.
 3 *oculi* : Cant. i, 14.
- 643 3 *ysopus* : I Kings iv, 33.
- 646 1 *Actum purum* : *i.e.*, the Deity—here, God made Man. The conception of God as 'pure act' (sheer activity,' F. von Hügel, *Eternal Life*, p. 39), goes back to Aristotle, *Metaphysica*, XI, 1072 b, ἐκείνος δὲ ἡ ἐνέργεια ; cf. St. Thomas Aquinas *Summa Theologica*, *Quæst* XII, Art. 1. 'Deus qui est actus purus absque omni permixtione potentiæ.'
- 647 3 *Assueri* : Esther is a type of the Virgin Mary, who pleads for mercy as Esther with Ahasuerus.
- 649 3 *firma ratis* : cf. *Viola*, 151. p. 199.
- 652 1 *lune* : Rev. xii, 1.
- 656 3 *gemitus inexperta* : cf. the hymn (*Anal. Hymn.* xlviii, 33), concepit sine coitu, emisit absque gemitu.
 On this notion of the painless birth, see Raby, *op. cit.* p. 369, n. 4.
- 666 2 *unicornis* : on the unicorn as a type of Christ, see Raby, *op. cit.* p. 356 sq.

- 673 1 *venie vena* : cf. *Anal. Hymn.* xxxi, 191 (verse 25).
 687 2 *Melchisedech*. Hebr. v, 10.
 3 *Helyseus* : I Kings xvii, 21.
 688 Types of Christ.
 689 1 *Abel* : a type of Christ.
 2 *Zacharias* : Math. xxiii, 35, a type of Christ.
 3 The Good Samaritan, a type of Christ.
 690 1 *Agnus* : the Paschal Lamb.
 4 *nubes* : the pillar of cloud. Exodus, xiv, 19.
 691 3 *amnis* : the river of Rev. xxii, 1.
 693 1 *nubes* : Isaiah lv, 10.
 3 *hominis* : Ps. xxxv, 6.
 4 *nux* : see above, p. 248.
 694 2 *serpens* : the Brazen Serpent ; cf. John iii, 14.
 3 *ramus* : Genesis viii, 11.
 4 *arcus* : Genesis, ix, 13.
 695 1 *petra* : cf. I Peter, ii, 16.
 697 3 *ut fieres* : cf. Gregory the Great ; *Epist.* xi, 28, ed. L. M. Hartmann, *Mon. Germ. Hist.* Vol. II, p. 298 ; ' Qui dignatus est fieri quod fecit.' But, as might be expected, this is ultimately derived from Augustine : see his *Sermo de natale S. Quadrati*, ' et fieret quod fecerat, ne periret quod feceret,' in C. Lambot, ' Nouveaux sermons de S. Augustin,' *Revue Bénédictine*, L. (1938), p. 18.
 698 1 *educis* : Hebr. xiii, 20.
 712 1 *actu . . . puro* : see above, p. 253.
 716 2 *vomerem* : Isaiah ii, 4.

CYTHARA

- 1 3 *verbum ens in principio* : cf. *Phil.* i, p. 3.
 4 3 *piscina* : John v, 2.
 6 *Ioseph* : a type of Christ.

- 4 7 *petra* : cf. I Cor. x, 4.
- 11 *lapis* : Daniel ii, 34 ; Raby, *Christian-Latin Poetry*, p. 374 ; Aelred, *Sermo VIII in Annunt. B.V.M.* (Migne cxcv, 252) 'Ipse enim est lapis ille, abscissus de monte sine manibus, qui crevit in montem magnum et implevit universum mundum.'
- 5 These are types or symbols of Christ, the manna, the pillar of cloud, Jonah, the Good Samaritan, Samson, the Son of God in the fiery furnace. Haman is an antitype of Christ.
- 6 Other types of Christ—Abel, Noah, Melchisedek, Elijah, Elisha, the father of the prodigal.
- 12 *stoleque prime premium* : the stola prima, Luke xv, 22, which the father gave to the prodigal is the glorified body or the immortality lost by man in the fall. It is sometime called the 'second robe,' cf. Bernard *De Diligendo Deo* (ed. E. G. Gardner, London, 1915), xi, 31, p. 110, 'recepta iani secunda stola'; see also Gardner's note, p. 167. In one of his poems, Avitus (*Monum. Germ. Hist. Auct. Antiq.* vi, 11, Lib. iii, p. 235), expresses clearly the idea referred to by Hoveden : Sorduerit nimium lacero circumdata peplo forma vetus : scissam ponens cum crimine vestem, pallia prima, pater, redeunti porrige proli. Cf. also Bede, *In Lucae evang.* (Giles, xi, 217) 'stola prima est vestis innocentiae.'
- 7 More types of Christ—Moses ; the brazen Serpent ; Aaron. For Aaron's vestments, Exod. xxviii.
- 10 2 *vel sero* : Matt. xx, 1-16.
- 11 1 *fortis ut mors*. Cant. viii, 6.
- 15 3 *Siloe natatorio* : John ix, 7.
- 17 1 *prima . . . materia* : this is a technical Aristotelian term for the absolutely primal matter, cuius esse solum est in potentia et non sub aliquo actu, as the *Summa philosophiæ* (ascribed to Grosseteste,

- but not by him), says, p. 304 of *Philos. Werke Grossetestes*, ed. L. Baur, Münster, 1912.
- 28 5 *nil tuum* : John xiv, 30.
- 26 3 *liber in mortuis* : Ps. lxxxvii, 5, see above, p. 248.
- 38 3 *decisus* : this is a reference to Daniel ii, 34, Raby *op. cit.*, p. 374.
- 46 2 *nature gigas gemine* : Ps. xviii, 6. The two-fold nature of Christ is typified by the giant who is the off-spring of heaven and of earth : Genesis vi, 4.
- 49 5 *clarum vespere* : Zechariah xiv, 7 'et in tempore vesperi erit lux.'
- 51 8 *pater luminum* : James i, 17.
- 52 11 *rinoscerontis* : Job xxxix, 10.
- 53 7 *pax es in sublimibus* : Job xxv, 2 'qui facit concordiam in sublimibus suis.'
- 55 1 *speciem* : Isaiah liii, 2.
4 *si transgredior* : John xix, 23.
- 58 9 *linguas acuunt* : Ps. lxiii, 4.
- 60 7 *allegacio* : Luke xxiii, 34.
- 62 1 *de gentibus* : Isaiah lxiii, 3.
- 65 5 *pastor* : Math. xxvi, 31.
- 71 9 *ales* : the Pelican ; see above, p. 247.
- 72 5 *vietorrentem* : Ps. cix, 7.
- 78 2 *novissimum* : Isaiah liii, 3.
- 82 2 *signum* : Lamentations, iii, 12.
- 83 12 *cruorem* : John xix, 34.
- 85 6 *stolam duplicem* : Proverbs xxxi, 21, 'omnes enim domestici eius vestiti sunt duplicibus.' This is a reference to Christ's glorified Body ; the *duplici stola* which awaits the redeemed is explained thus in the *Speculum Inclusorum* (ed. L. Oliger, Rome, 1938, p. 125). 'Christus promisit . . . in futuro duplicem stolam glorie, corporis videlicet et anime'; see also p. 136 : 'Secunda stola glorie consistit in tribus dotibus anime. Que sunt plena Dei visio, perfecta eius dilectio et segura comprehensio sive possessio huius summi boni.'

- 86 2 *primicie* : I Cor. xv, 20.
 88 7 *oleum* : Isaiah lxi, 3.
 92 2 *ovem* : Luke xv, 5.
 93 2 *lilium* : Cant. ii, 1.
 95 4 *viso matris ubere* : see Introd. p. xxvii.
 98 3 *luto pressis et latere* : cf. *Phil.* 306 (p. 27) *Cant.*
Amoris 239 (p. 240), and *Anal. Hymn.* xxi, 39 :
 Luto carens et latere
 Transit Hebræus libere,
 novo novus caractere.
 This song is in Cod. Lauren. Pl. xxix, 1.,
 Guelfenbyt. Helmstad. 628, and B. M. Egerton,
 274. Hoveden seems to have it in mind in his
 verse. It appears to be by Philip the Chancellor
 (d. 1236), see *Anal. Hymn.* L. 530, xx, 17 sq.
- 102 6 *in cena* : Luke xiv, 10.
 108 2 *incolatus* : Ps. cxix, 5.
 112 2 *Ioseph* : Genesis xlv.
 114 2 *semivivus* : Luke x, 30 sqq.
 115 5 *cogit* : Luke xiv, 23.
 116 2 *osculum* : Luke xv, 20.
 117 2 *Petrum* : Luke xxii, 61-2.
 118 1 *accedite* : Matthew xi, 29.
 121 3 *ut fieres quod feceras* ; see above, p. 254.
 7 *solvis* : Ps. lxviii, 5.
 124 1 *prior* : 1 John iv, 19.
 126 1 *muri custodes* : Cant. v, 7.
 132 1, 2 *Pleiades . . . Arthuri* (Arcturi) : Job xxxviii 31.
 4 *rinosceronta* : Job xxxix, 9.
 7 *astra* : Isaiah xl, 26.
 8 *Leviatan* : Job xl, 20.
 137 1 *ovis* : Isaiah lii, 7.
 138 1 *nirram* : Cant. v, 5.
 140 3 *novissimum* : Isaiah liii, 3.
 141 3 *oleo* : Cant. i, 2.
 142 7 *pascens* : Cant. vi, 2.
 9 *fortis* : Cant. viii, 6.
 148 7 *sub pallio* : on the *Mater Misericordiæ*, who will,

at the last, gather her servants under her mantle and protect them, in the Day of Judgment, see P. Perdrizet, *La Vierge de miséricorde*, Paris, 1908; E. Mâle, *L'art religieux de la fin du moyen âge en France*, Paris, 1909, pp. 205 sqq.; Raby, *Christian-Latin Poetry*, p. 450 sq.

QUINQUAGINTA SALUTACIONES

- 1 1 *Stella Maris*. Bernard, *Hom. II*, 17, de laudibus Virginis matris (Migne, clxxxiii, 70) says of the name Mary, 'quod interpretatum maris stella dicitur'; cf. also Aelred *Sermo* xxi (Migne cxcv, 330), *Stella maris*, sine dubio stella istius maris videlicet istius sæculi, and Isidore *Etymol.* vii, x, i. The Pole Star was known as *Stella Maris*, Bacon, *De celestibus*, p. 396.
- 6 *solis radio*. cf. *Phil.* v (p. 3); on the ray of light in representations of the Annunciation, see H. Hirn, *The Sacred Shrine*, London, 1912, p. 313 sq., 343 sqq.
- 2 1 *florem*: Raby, *Christian-Latin Poetry*, p. 372.
- 8 *horrorem*: this seems to be echoed in the *Speculum Inclusorum* (English, c. 1350) ed. L. Oliger, Rome, 1938, p. 114 sq. 'sed econtrario malignus spiritus apparens demulcet in principio et posterius horrorem inducit.'
- 13 4 *martir*: cf. Bernard, *Dominica inf. Oct. Assumpt. Sermo* (Migne clxxxiii 437-8) 'Tuam ergo pertransiuit animam vis doloris, ut plusquam martyrem non immerito prædicemus.'

15 3 *cetus orbium* : the spheres of the various heavens.

9-II The heaven of the fixed stars, whose movement has no contrary (*non habens contrarium*). For the sense in which this is true, in spite of the fact that the spheres of the planets were observed to move with a motion opposite to that of the sphere of the fixed stars, see Roger Bacon, *Quæstiones super undecimum prime philosophie Aristotelis*, ed. R. Steele and F. M. Delorme, Oxford, 1926, p. 75. He ends with 'et sic vcrum quod motus celi nec celum habet contrarium'; cf. also, p. 35 (225) Whether Hoveden had read Bacon or not, he had certainly read Aristotle's *De cælo* in the current Latin version, with the commentary of Averroes. In *De Cælo* (*Aristotelis Opera Omnia* v, 18, Venice, 1584), the sentence occurs, 'et motus circulares non habent contrarium omnino,' and Hoveden obviously has this in mind, for he practically reproduces it in his 'girus orbis circulati non habens contrarium.' We see here quite clearly Hoveden's accurate and technical acquaintance with astronomical theory. In *Quinquaginta Cantica* 444, 2-3 (p. 75) he refers again to the same theory :

orbis assumis sperici rationem,

quem nil contrarium rumpendo dissolvit.

For *nec sentit dispendium* (dispendium=diminution or loss), we may compare *Summa philosophiæ R. Grosseteste ascripta*, in *Die Philos. Werke Grossetestes*, ed. L. Baur, Münster, 1920, p. 585, 'Unde et corpus rotundum iuxta Avempeche, sicut et Averroes commemorat, sumitur per se, cum linea rotunda sit perfecta, nec poscit additionem aut diminutionem.' So we see that the whole passage has a technical character.

16 2 *in crucis aris* : cf. Fortunatus, *Salve ara, salve victima*, *Anal. Hymn.* L. 74.

19 7 *prophecia queritur* : Mark xiv, 65, Luke xxii, 64.

- 20 2, 3 *planctu non artaris parientium*: see above, p. 253.
 21 2 *Hely*: Mark xv, 34.
 24 4 *lenis Assuerum*: Esther is a type of the Virgin Mary.
 25 1 *mons intactus*: Daniel's mountain, Dan. ii, 34; 'Abscissus est lapis de monte sine manibus'; see above, p. 246.
 26 3 *bis sex sidera*: the woman of Rev. xii, 1.
 27 9 *ales*: the Pelican, see above p. 247.
 28 1, 2 *redimita soleque vestita*: Rev. xii, 1.
 29 11 *stolam glorie*: Ecclesiasticus xlv, 8; cf. vi, 32.
 30 2 *vellere*: Gideon's Fleece, see above p. 246.
 34 2 *rubus*: the Burning Bush, see above p. 251.
 35 2 *tronus*: see above p. 251; and Raby, *op. cit.* p. 367.
 44 5 *arche*: ib. p. 367.
 45 6 *stolam duplicem*: Proverbs xxxi, 21; see p. 251.
 46 1 *nubes roris*: Isaiah xviii, 4.
 4 4 *laus cordis et oris*: cf. *Viola*, 102, p. 197.
 49 5, 6 *caro . . . caret carie*: cf. the *conductus* by Philip the Chancellor (d. 1236) in *Anal. Hymn.* xxi 195 (xiv), on St. Catherine:
 caro caret carie,
 mens immunditia.

VIOLA

- 1 *Stella maris*: see above, p. 258.
 8 *luna transsolaris*: cf. *Anal. Hymn.* xxxi, 184 (strophe 5). The Virgin is the Moon, Christ is the Sun.

- 24 *funda* : David's sling.
- 25 *vellere* : see above, p. 246.
- 26 *rubo* : the Burning Bush, see above, p. 251.
- 28 *tunica talaris* : Joseph's coat (Genesis xxxiii, 23.)
The Virgin is the coat in which Christ was clothed,
but in Aelred, *Sermo viii* (Migne cxcv, 256-7),
the ' *tunica talaris* ' is Christ's flesh with which
He was clothed when He came into the world.
It is Joseph's coat ' *quæ polymita erat, varia et
talaris, quia pertingebat usque ad talos* ' (ib. 252).
- 29 *lampas olearis* : cf. *Anal. Hymn.* xxxi, 184
(strophe 8).
- 30 *virga* : Aaron's rod, Exod. vii, 19.
- 57 *piscina* : John v, 2, cf. *Anal. Hymn.* xlvi, 174.
- 63 *nux amigdalina* : Numbers xvii, 8 ; cf. *Anal. Hymn.*
xx, 144.
- 89 *vestis . . . bissina* : Exod. xxviii, 5 ; the Virgin
Mary is the vestment of the true Aaron, Christ.
- 92 *ficella Moysyna* : Exod. ii, 3 ; see above, p. 251.
- 94 *stola . . . bina* : the Virgin is the robe in which
Christ is clothed.
- 116 *nitrum*, nitre : cf. Jeremiah ii, 12, ' though thou
wash thee with nitre ' (si laveris te nitro).
- 117 *nubes . . . roris* : Isaiah xviii, 4 ; cf. also Raby,
op. cit., p. 371.
- 121 *vas* : the pot of manna. Exodus xvi, 33.
- 122 *smaragdo* : a variant for *smaragdus* cf. *Medieval
Latin Word-List*, Oxford, 1934, p. 391.
- 132 *neupma* : *neum* or musical note.
- 142 *pincerna* : cf. *Anal. Hymn.* xlvi, 121 (verse 22)
- 202 *paris absque lesura* : see above, p. 253.
- 246 *velut palme mensura* : *Cant.* vii, 7.

LIRA

- 1 1, 2 The sense is 'O thou who dost perpetually renew the fount of grace to fallen man.'
- 3 *celos* : the various heavens, *i.e.*, the heaven of the fixed stars (*celum stellatum*) and the 'heaven' of each planet (*septem sphere planetarum*). For a discussion of the number of the heavens, see Roger Bacon *De celestibus*, p. 387 sqq.
- 3 *endelichie* : *Endelechia* first occurs in Latin in Cicero, *Tusc. Disput.* i, 22 : et sic ipsum animum endelechiam appellat (Aristoteles) novo nomine quasi quandam continuatam motionem et perennem (*i.e.*, the interrupted continuity of motion). R. Hirzel, 'Ueber Entelechie und Endelechie,' *Rheinisches Museum*, xxxix (1884), p. 169 sqq., tried to prove that there was here no confusion in Cicero's mind between ἐντελέχεια and ἐνδελέχεια, but that he was basing his statement on an earlier phase of Aristotle's thought embodied in writings now lost. This seems hardly likely, and it is more simple to assume that Cicero's reference is to *entelechia*. Medieval manuscripts do not, in fact, distinguish between *endelechia* and *entelechia*. The former is the usual reading of the manuscripts of Fulgentius, *Expositio Virgilianæ Continentiæ* (ed. R. Helm, Leipzig, 1898, p. 86), and of Martianus Capella (ed. A. Dick, Leipzig, 1925), p. 7 and p. 78. The latter reference reads : 'Aristoteles per cæli quoque culmina endelechiam scrupulosius requirebat.'

Dr. Raymond Klibansky tells me that Chalcidius' *Commentary on the Timæus* was the source used by these and other earlier writers as well as by later writers who also made use of Macrobius' *Commentary on the Somnium Scipionis* and, after the end of the eleventh century, of Nemesius' *De natura hominis*. He adds that in most of the relevant passages, the oldest manuscripts of Chalcidius (eleventh century) read *entelechia*, but that from the twelfth century and even earlier some scribes begin to write *endelechia* above the older reading. In the twelfth century and after, *endelechia* becomes the usual form until about the time of Salutati and Bruni, who became aware of the etymological reason for writing *entelechia*. John of Hoveden may well have read the passage in Cicero, and he was probably acquainted with Chalcidius. But we can say with some confidence that he was thoroughly familiar with Bernard Silvestris' *De Mundi Universitate*, (ed. C. S. Barach and J. Wrobel, Innsbruck, 1876; on this work see Raby, *Secular Latin Poetry*, ii, 8, sqq.), where *endelechia* appears as the principle of permanence and order as against the unruliness of *hyle*. 'Haec igitur endelechia propinquis et contiguīs ad noym (νοῦν) natalibus oriunda mundum silva matre progenitum ne maritum sponsa gloriosior inparem recusaret, cuiusdam foederis pactiones providentia procuravit, quibus silvestris cælestisque natura congruo per congruos numeros modulamine convenirent,' (p. 13), and again, 'Cum cælo, cum sideribus endelechiae vis et germanitas invenitur, unde plena totaque nec decisa potentiis ad confortanda cælestia superna regione consistit, verum inferioribus virtus eius degenerat' (p. 14). Something of these ideas seems to be echoed in the *Lira*.

- 1 6 *mundi* : Bacon *De celestibus*, p. 378, *mundus* . . . est *universitas rerum*.
- 7 *hyles* : ὕλη, *sylva*, matter, the unruly, indeterminate principle which has to be stamped with form before it can join the world of existence. So Macrobius *Comm. in Somn. Scip.* I, xii, 7, speaks of '*silvestrem tumultum, id est 'ὕλην influentem*'; see also Roger Bacon in *Secretum Secretorum*, ed. R. Steele, Oxford, 1920, p. 127, note 5.
- 12 *elementa* : for the medieval theory of the elements Bacon *De celestibus*, 349 sqq. On the concord of the elements in spite of their discordant nature, see Apuleius, *De mundo*, in *Apulei Opera*, ed. P. Thomas, III, 155 ; cf. Grosseteste, *De luce seu de inchoatione formarum*, *Philos. Werke*, ed. L. Baur, Münster, 1912, p. 57, '*Licet autem elementa participant formam cæli primi, non tamen moventur a motore cæli primi motu diurno. Quamquam participant illa luce prima, non tamen obediunt virtuti inotivæ primæ, cum habeant istam lucem impuram, debilem elongatam a puritate eius in corpore primo, et cum habeant etiam densitatem materiæ, quæ est principium resistentiæ et inobedientiæ.*'
- Refrain : *potencia* : the prime cause, Bacon, *De celestibus*, p. 371 sqq.
- 2 5 On the problem of the movements of the heavens, Bacon, *De celestibus*, p. 385 sqq. ; P. Duhem, *Le système du monde*, iii, 327, 348 sqq. 383, 411 sqq. *Celum* is the heaven of the fixed stars, the *motus erratici* are the movements of the planets.
- 10 *nexus musicas* : cf. Apuleius *De mundo*, *Apulei Opera* iii, 156, '*ipsa etiam Musica, quæ de longis et brevibus, acutis et gravioribus sonis constat, tam diversis et dissonis vocibus harmoniam consonam reddit.*' But the *conductus* itself, the musical setting of the poem with its consonance of two differing voices was probably

in the writer's mind ; see Wooldridge, in *Oxford History of Music*, i, 48, note 1, where it is pointed out that *dissonans* means nothing more than 'dissimilar in sound.'

CANTICUM AMORIS

- 2 3 *a ve*, from woe ; for this pun, see Raby, *Christian-Latin Poetry*, p. 368, n. 2.
- 3 2 *Eve* : on *Eva* and *Ave*, ib. p. 368.
- 6 3 *vellere* : Gideon's fleece, see above, p. 246.
- 8 4 *gignendo sola non doluit* ; see above, p. 253.
- 29 The two trees, Raby, *op. cit.* p. 88.
- 33 John xv, 5-7.
- 35 4 *grex* : Matthew xxvi, 31.
- 47 1, 2 Genesis, viii, 7-9.
- 48 2 Matt. xxvi, 50.
- 51 4 *elysos* for *elisos*.
- 55 2 *cruor sub ungue cogitur* ; cf. *Phil.* 109, p. 13. This is a common detail in meditations on the Passion ; cf. Horstman, *Richard Rolle*, I, p. 112, (Meditation on the Passion) : *The Revelation of the Hundred Paternosters*, ed. F. Wormald, in *Laudate*, xiv (1936), p. 178.
- 61 2 *orbem astriferum* : the sphere of the fixed stars.
- 62 2 *octo speras* : the eight 'heavens,' on the existence of which as Roger Bacon says (*De celestibus*, p. 387) both natural philosophers and mathematicians agreed, 'ut celum stellatum et septem spere planetarum sub eo.' Then he discusses whether there is a ninth or even a tenth heaven.

- 71 2 *ut in ove* : Isaiah, liii, 7.
 4 *Vatis David*, Ps. xxxviii, 2.
- 101 1 *tua voluntas racio* : cf. Juvenal, *Sat.* vi, 223 'sit pro ratione voluntas.' But more aptly we may compare *Summa philosophiæ R. Grosseteste ascripta. Die Philos. Werke Grossetestes*, ed. L. Baur, Münster, (1920) p. 580, 'quoniam in operibus creatoris sola sit sufficiens causa rerum et ratio sua voluntas.'
- 124 3 *dum in trabis torques solivio* : the reading *solivio* is a conjecture, as the word is not found elsewhere. But *soliva* in medieval Latin (see Ducange) is the equivalent of *trabs*, a beam. The reference is clearly to the Cross, and we should have to translate 'on the beam of the Cross.' This is, admittedly, not very satisfactory, as Hoveden, in that event, could have equally well said '*dum in crucis torques solivio*.' But *trabs* in medieval Latin often means rood-beam (*Med. Lat. Word-List*, p. 433), and so may perhaps in this passage simply = Cross. Dom Wilmart has suggested to me that *ambivio* or *quadrivio* would make better sense.
- 128 3 *novi Noe* : for Christ as the new Noah, Raby, *op. cit.*, p. 359.
- 129 3 *Barachie proles* : Matt. xxiii, 35.
- 134 1, 2 *gencium pater* : Abraham.
- 138 1 *teriones* : see p. 244.
- 168 Decius was the persecutor of St. Lawrence, and Maxentius of St. Catherine. The passion of St. Lawrence is related by Prudentius, *Peristephanon* ii.
- 169 1, 2 *Egee, Andree* : St. Andrew was believed to have been martyred by Aegeas or Aegeates, proconsul of Achaea, at Patras; see R. A. Lipsius, *Die apokryphen Apostelgeschichten und Apostellegenden* Brunswick, 1883, i, 581 sqq.

- 169 3 *Arcturo*: King Arthur, whose legend was well known in those days; see E. Faral, *La Légende Arthurienne*, I, Paris, 1929, for the origins of the legend; also R.S. and L.H. Loomis, *Arthurian Legend in Medieval Art*, Oxford Univ. Press (Mod-Language Association of America), 1938. A century before, the novice of whom Aelred of Rievaulx speaks in his *Speculum Charitatis*, ii, 16 (Migne, cxlv, col. 565), wept over the tale of Arthur, as Augustine had wept for Dido: 'in fabulis quæ vulgo de nescio quo finguntur Arcturo, memini me nonnunquam usque ad effusionem lacrymarum fuisse permotum.' See also Peter of Blois, *De confessione*, (Migne, ccvii, 1088 sq.).
- 4 *Neroni dato demonibus*: according to legend, Nero was carried away by demons; see A. Graf, *Roma nella memoria e nelle immaginazioni del medio evo*, Turin, 1882, i, 349 sqq.
- 170 1, 4 *Iohanni*: St. John the Evangelist *ante portam Latinam*; R. A. Lipsius, *op. cit.* i, pp. 415 sqq.
- 171 3 *Mago*: Simon Magus: for his legend, see R. A. Lipsius, *op. cit.* ii, 1, pp. 28 sqq. (Brunswick, 1887) and Graf, *op. cit.* i, 347 sq.
- 172 1 *Dionysio*: the pseudo-Dionysius the Areopagite, whose writings, composed in late fifth century, were believed throughout the Middle Ages to be the work of the convert of St. Paul. In *Epist.* vii, (to Polycarp, Bishop of Smyrna) he tells how he was at Heliopolis with the philosopher Apollonphanes at the time of the Crucifixion and observed the miraculous eclipse of the sun (Migne, *Patr. Graec.* iii, 1082). He was regarded in the Middle Ages as a great astronomer; cf. Roger Bacon, introd. to *Secretum Secretorum*, ed. R. Steele, Oxford, 1920, p. 8, 'beati Dionysii qui fuit optimus astronomus.'

- 173 1 *Clementi*: According to the legend, St. Clement, Bishop of Rome, was exiled to Cherson in the Crimea, where he was put to death by being flung into the sea with an anchor round his neck. In response to prayer, the waves withdrew to show the place where his body lay, and the Christians saw it in a sarcophagus within a marble temple. At each anniversary of his death, the sea withdrew in like fashion until the days when faith waxed cold. See H. Delehay, *Étude sur le Légendier romain*, Brussels, 1936, pp. 96 sqq.
- 3 *Vincenti*: Vincent the, Spanish martyr, whose Passion under Diocletian (304) is told by Prudentius, *Peristephanon*, v.
- 175 1 *dulci milicie*: the Holy Innocents.
- 176 1 *Lucie*: St. Lucy, Virgin and Martyr, of Sicily, martyred by Paschasius the Governor (303).
- 3 *Margarete quid et Olibrio*: St. Margaret of Antioch, and her persecutor, the prefect Olybrius.
- 4 *Agneti*: St. Agnes, Virgin and Martyr; see Prudentius, *Peristephanon* xiv.
- 177 2 *filomene*: for this variant form of Philomena (Philomela), Raby, *Christian Latin-Poetry*, p. 426, n. 2, and references given there.
- 180 3 *cornella*: the crow. cf. Virgil, *Georg.* i, 388, 'tum cornix plena pluviam vocat improba voce.'
- 4 The turtle dove is the symbol of innocence.
- 188 This stanza is not a little obscure. In the first two verses the contrast is between the straight rule of righteousness and its opposite, which is a distortion, cf. *Phil.* 796, 1 'quid distortis et summæ regulæ.' The construction is: 'the distorted that are subject to injury or stain.' In the third verse the MS. reads *tori*, but *curatori* is supplied from *Phil.* 796, 3. In *Phil.* III15, 2, we have the combination of *cura* and *craticula*.
nos curarum urit craticula,
but in the present passage, as in *Phil.* 796, 3,

the contrast is between the *curator*, whose business it is to heal or cure (*i.e.*, God), and the martyr's gridiron, the instrument of destruction. The contrast of *primo* and *primule* in the fourth verse is more puzzling. *Phil.* 796, 2, which reads :

quid pruinis et primæ primulæ,

helps us a little, for it is clearly a contrast between the hoar-frost and the primrose or other flower of spring. *Primula*, therefore, in our passage is the humble little spring-flower, and *primus* must mean He who is the first *i.e.*, God. The comparison of *Phil.* 796, 2, is therefore, reversed, so far as the little flower is concerned.

230 2 *dextre dei tu digitus* : from the hymn *Veni, creator spiritus*, *Anal. Hymn. L.*, p. 193.

239 2 *Luto licet pressum et latere* : cf. *Phil.* 306 (p. 27). *Cythara*, 98 (p. 155). and above, p. 257.

O MIRA CREATURA

Refrain : *In patria et in via*. The heavenly country and the earthly pilgrimage ; cf. *Anal. Hymn.* xx, 213 (310), xxi, 197 (xviii, 25).

2 3 *aurora, luna, sol.* Cant. vi, 9.

4 *yrís* : cf. *Anal. Hymn.*, liv, 380.

5, 6 These are types of the Virgin, for the most part already familiar.

8 *navis institoris* : Proverbs xxxi, 14.

3 4 *supergressa* : Proverbs xxxi, 29.

4 Types of the Virgin : *Thecuitis* (4.2), is the wise woman of Tekoa, II Samuel xiv, 4. *Anna* is Hannah ; *Maria* is Miriam, Exodus xv, 20-21.

5 1 *Fortiter* : the reference is to the *mulier fortis* of Proverbs xxxi, who is a type of the Virgin.

APPENDIX

WHO WAS JOHN OF HOVEDEN ?

BY A. J. TAYLOR.

THE poems of John of Hoveden bear many evidences that they are the work of a man well versed in the astronomical and astrological knowledge of his time. In the present note the distinction which Dr. J. C. Russell attempts to draw between ' John of Hoveden, poet ' and ' John of London, prebendary of Hoveden, an astrologer about whom all information is of the most elusive and deceptive character,'¹ is accordingly discarded. There appears to be no good reason for doubting that John the prebendary, ' vir honestae vitæ et private, non pompose, degens, astrologiæ peritus, hospitalitati et misericordiæ intentus,' and John the author of the poems are one and the same man.

The writer of the late fourteenth century manuscript Nero C. ix, further identifies John the poet with the John of Hoveden who was a royal clerk in the household of Eleanor of Provence. He notes the *Philomena* as being ' edita a Johanne de Houedene clerico Alianore regine anglie matris Edwardi regis anglie,' and the *Quindecim gaudia virginis* which follow as ' edita a Magistro Iohanne Houedene clerico.'

The manuscript is comparatively late, but there seems no reason to doubt that the scribe's identification of the

¹ *Writers of Thirteenth Century England* (Bulletin of the Institute of Historical Research), pp. 65 and 68.

² *Chron. Lanercost* (Edinburgh, Bannatyne Club, 1839) i. 93.

³ B.M., MS. Cott. Nero C. ix, fo. 209 v.

poet with the clerk in the queen's household is well founded. As is to be expected, the records of the chancery contain a number of references to this 'Johannes de Houeden clericus.' The earliest that can be traced is in February 1268, when he is named as a clerk of Queen Eleanor¹; the latest is in September 1275 when, as John de Houeden, king's clerk, he is presented to a prebend in the king's free chapel of Bridgnorth.² A question which at once arises is whether the mention in 1268 is John's first appearance as a royal clerk altogether or simply his first appearance under the name 'de Houeden.' In other words, did John take the name by which he was known in the royal service on account of his holding the prebend of Howden in Howden church? The collegiate foundation at Howden was only established in April 1265, and consequently if John was in the royal service before this date he must have been known by another name.

Is there, then, any John who appears in the records before 1265 who might be the John who is known after 1268 as John de Houeden? The only possibility is one John de Sancta Maria, who held lands in Hampshire,³ and who may have been connected with the family whose best known representative is William de Sancta Maria who held the deanery of St. Paul's at the beginning of the thirteenth century. In 1256, as king's chaplain, John de Sancta Maria was granted the wardenship of the Domus Dei at Dunwich.⁴ In 1259, as chaplain of the queen, he received letters of protection to accompany her to France,⁵ and in 1262 he was gone beyond the seas with Edward the

¹ *Cal. Pat. R.*, 1266-72, p. 189 (1268) Pardon, at the instance of John de Houeden, clerk of Queen Eleanor, to Robert de Methelay for the death of Roger Cade; p. 258 (1268), Respite for (one) year, at the instance of John de Houeden, clerk, to German Hay from making himself a knight; p. 339 (1269), Pardon, at the instance of John de Houeden, king's clerk, to William Selisaule, detained in the king's prison of York for the death of Adam de Averno, as it appears by inquisition made by John de Oketon, that he killed him in self-defence.

² *Ibid.* 1272-81, p. 103.

³ *Cal. Cl. R.*, 1259-61, pp. 246 and 248.

⁴ *Cal. Pat. R.*, 1247-58, p. 457.

⁵ *Ibid.*, 1258-66, p. 47.

king's son.¹ Repeatedly referred to as Queen Eleanor's chaplain, in 1264 he was appointed Warden of St. Katharine's Hospital by the Tower,² and in 1266 received the keeping of the bishopric of Norwich during a vacancy.³ He was living in 1275⁴ : a suit was brought against the executors of his will in 1287.⁵

It is not impossible to suppose that if this John de Sancta Maria had become closely connected in or after 1265 with the new foundation at Howden he might thereafter sometimes have been referred to alternatively as John 'de Houeden'. In each case the person in question is a clerk in the service of the queen. On the other hand John de Sancta Maria continues to be mentioned after the appearance of John de Houeden in 1268, but as the two names never occur together there can be no certainty that they do not in fact represent one person. Among clerks who attest the queen's charters, Sir Hugh de Penna and Sir John de Sancta Maria are named side by side in 1270⁶ and Sir Hugh de Penna and Sir John de Houeden in 1274.⁷ It is not uncommon in the Middle Ages for an individual's name to be varied according to the scribe's knowledge of the various places with which he was connected. Consequently, while there can be no proof, the possible identity of John de Houeden with John de Sancta Maria has at least to be taken into consideration.

There is, however, another interpretation which would account for John not appearing in the records as John de Houeden before 1268, when he was nearing the end of what may be inferred from the *Lanercost Chronicle*, to have been at least an ordinarily long life. Queen Eleanor's literary attainments and tastes are well known, and nothing is more probable than that John's appointment in her

¹ *Ibid.*, p. 222.

² *Ibid.*, p. 385.

³ *Ibid.*, p. 528.

⁴ *Cal. Cl. R.*, 1272-79, p. 162.

⁵ *Cal. Pat. R.*, 1281-92, p. 287.

⁶ *Cal. Ch. R.*, ii, p. 160.

⁷ *Ibid.*, p. 189.

household was made in recognition of his poems. It may well have been made, moreover, not long before the time when the references to him first begin to occur. John de Sancta Maria held lands in the south of England and property in London¹ and if it were indeed he who in 1268 begins to be named 'de Houeden' he could, *ex hypothesi*, only have been so named on the ground of a prebendal title. It would be difficult to cite other instances of a personal name originating in this way. Who then was John de Houeden? Stowe MS. 930, which is probably of Durham origin, contains a list of the foundation prebendaries.² Amongst them are two Johns, of whom the first named is Magister Johannes de Methelton,³ the holder of the stall of Howden. Methelton is Melton, which lies in a detached part of Howdenshire between Brough and North Ferriby. Can the person known to the patrons of Howden, the Prior and Convent of Durham, as Magister Johannes de Methelton, be the same as the person known in London as Magister Johannes de Houeden? The answer is clearly in the affirmative. At Howden, a person living in the district would naturally be distinguished from others of the same name by reference to the vill from which he came. Bearing in mind that the cleavage between north and south was then much greater, we should expect that the same person, having business at court, would be more likely to be known to the chancery officials by the name of the district and town with which he was most closely associated than by that of an obscure place like Melton, of which there were at least half a dozen others in the country. If this argument is sound, then John the author of the poems must be identified as a native of Howdenshire. The interest shown in him by the original compiler of the *Lanercost Chronicle* in any case suggests that he was a north-countryman, while his

¹ *Cal. Pat. R.*, 1281-92, p. 287.

² B.M., MS. Stowe, 930, fo. 35.

³ Wrongly named Mechelton, in *Yorks. Arch. Journ.*, xxii, p. 171.

own interest in Howden church marks him still more clearly as one who regarded Howden as his spiritual home.

If, as is probable, John's appointment as one of the queen's clerks followed closely upon his nomination to the first stall in the collegiate church, then it would seem that this was the time when his reputation must have been at its highest. It must have been for his knowledge of local affairs and personalities that he was chosen to take a leading part in directing the fortunes of the new foundation, while to have initiated at his own expense the reconstruction of the fabric on a scale befitting the church's new constitution he must also have been a man of considerable substance. Finally, his appointment to the royal service, even if to the queen his chief recommendation may have been his poems, shows him as a man whose counsel and opinion were such as to be valued far beyond the confines of Howdenshire.

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